

Gal 10 M. 6
The Marrow of the Church.

THE
DOCTRINES
OF

ORIGINAL SIN,
JUSTIFICATION *by* FAITH,
AND

The HOLY SPIRIT,
Fairly Stated and Clearly Demonstrated
FROM

The HOMILIES, ARTICLES and LITURGIES
of the CHURCH of *England.*

Confirmed by Apposite TEXTS of SCRIPTURE.
With proper Reflexions, Inferences and Instruc-
tions annexed to each Head.

Being the Substance of several DISCOURSES preached
in CAMBRIDGE.

By WILLIAM HAMMOND, A. B.
Late of St. JOHN'S College in *Cambridge.*

The SECOND EDITION, corrected.

Speak thou the Things which become sound Doctrine. TIT. II. 1.

L O N D O N.

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The Manners of the Church.

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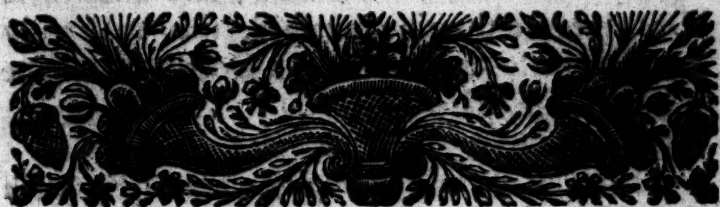


Being the substance of report of the same as follows:

THE SECOND EDITION, CORRECTED.

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1944-1945



THE
P R E F A C E.

WHEN I was first convinced of the Truths maintained in these Papers, and saw them so generally opposed by those of the established Communion, I was induced to search more narrowly into the Constitution of our Church; whereupon I carefully perused her Articles and Homilies, and soon perceived the Judgment of our Reformers as to these important Heads of Christian Divinity; and the frequent Mention and strenuous Vindication of these Evangelical Truths gave me an equal Degree of Pleasure and Surprise. The Preaching of this or that particular Person is not the Rule whereby we are to
A 2 judge

judge of our Church, but her profess'd Articles and Homilies are the Standard; and since these Doctrines are therein contained, they may truly and properly be called the Doctrines of the Church of *England*.

'Tis a Rule in Philosophy, that a Fountain can rise no higher than its Source. 'Tis a Rule in Divinity, that a Preacher can preach no more of CHRIST than he hath experienced in his Heart. Hence we find so many Preachers mentioning nothing of the Corruption of the Heart, because they feel it not: They seldom speak of the Doctrine of Justification, unless it be to expose or deprave it: And as for the Effusion of the HOLY SPIRIT, this with them is Madness and Enthusiasm. *Father, forgive them, for they know not what they do.* When a Preacher is influenced by the HOLY GHOST, he speaks as the SPIRIT gives him Utterance, and he feels every Word he speaks: his every Word is Light, Life, Power and Demonstration. He is never at a Loss for Quickness of Apprehension, Accuracy of Expression, or Affluence of Elocution. He can speak with equal Facility upon any Evangelical Subject whatsoever.

I know this Performance will gain me no Credit or Repute with some sort of People: I shall pass with them (as I already do) for a Philosophic Divine, a Person of clear Notions,
a spe-

a speculative Preacher, that hath a consistent Scheme of Doctrines in the Head, but little or no Fund of Grace in the Heart. This is a severe Censure; yet I freely forgive those who pass it upon me. With me it is a very small Matter to be judged of *Man's Day*. And whatsoever Thoughts such Persons may entertain of me, still I love them, and hope the best of them; and this I desire, even the Salvation of their Souls.

Others perhaps may carry the Matter further, and be ready to esteem me a Madman, a Fool, an Enthusiast, or an *Antinomian*. As to the two first of these I have no Reason to be offended, because greater Personages * than I have been branded with them: Yea, JESUS CHRIST, my LORD and Master, was called by a Name as bad, or worse than any or all these put together; *Mark* iii. 22. As for Enthusiasm, if it be counted Enthusiasm to have a Possession of the SPIRIT of GOD, and a sensible Enjoyment of his Comforts, then let me live and die an Enthusiast; and I wish my Enemies no worse Evil than that they may do so too. Our Church saith of true Christians, "They dwell in CHRIST, and CHRIST in them; they are one with CHRIST, and CHRIST with them †." But if by Enthusiasm you

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mean

* See 2 *Kings* ix. 11. *Jer.* xxix. 26, 27. *John* x. 20. *Acts* xxvi. 24.

† Communion Service.

mean a false Pretence to the SPIRIT, (as I suppose you do) then how will you know a Man to be an Enthusiast, if he be orthodox in Faith and blameless in Conversation? Hence therefore learn not too hastily to brand any Man with this odious Appellation. As to the Charge of *Antinomianism*, I have carefully avoided this Error, by insisting upon the Necessity of Good Works, as the proper Produce and genuine Effects of Justifying Faith.

I know there is in Man a natural Enmity to these spiritual Truths, which will always exert itself in a Manner suitable to its Nature and Quality. Hence the Opposition of some Men to these Christian Principles, and their way of manifesting that Opposition, does but confirm me in the Truth of them. I remember once when I was in great Doubt and Concern about the TRINITY, I met with these Words of *Lucian*; "The Most High God, Great, Immortal, Heavenly, the Son of the Father, the Spirit proceeding from the Father, One of Three, and Three of One *." This scurrilous Passage of the *Pagan Scoffer* was a Means of removing my Doubt, and confirmed me in the Doctrine of the holy Trinity. Just so, in the present Case, the Rage and

Rall-

* Ὑψιστος Θεός, μέγας, ἀμβρόσιος, οὐρανίος, υἱὸς πατρὸς πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, εἰς τρία καὶ ἐξ ἑνὸς τρία.

Railery, the Ridicule and Drollery, the Mad-
ness and Blasphemy wherewith some oppose
the Doctrines now under Consideration, just
serves to convince me of the Truth of them,
and withal shews me the Badness of the Adver-
saries Cause, which requires so much Sin,
Folly and Extravagance to support it.

I am sensible that many Objections are level-
led against these Doctrines: But I purposely
decline burdening the Reader with them, for
two Reasons; *First*, Because I design to make
this Work as little controversial as possible.
Secondly, These Objections are chiefly borrow-
ed from the Papists, and have been solidly con-
futed by judicious Protestant Divines, both do-
mestic and foreign.

I have taken Care, in the ensuing Pages, to
cite some of the most learned Divines of the
last Age and the Beginning of this; such as
Archbishop *Usher*, Bishop *Hall*, Bp. *Reynolds*,
Bp. *Sanderfon*, Bp. *Wilkins*, Bp. *Burnet*, Bp.
Beveridge, and Dr. *Edwards*, in order to shew
the Reader what learned Men have embraced
these Principles, and with what good Authority
they are back'd. And if our modern Preachers
and Ministers will not hear them, whom will
they hear? Especially if we add, that these
learned Bishops speak none other Things than
what CHRIST and his Apostles spoke and taught
before them.

My Design in insisting on some particular Truths is not to exclude others, such as CHRIST'S Incarnation, Satisfaction, Resurrection, &c. &c. which are generally necessary to be known in order to our obtaining eternal Life: But the profound Ignorance of some, and the virulent Opposition of others against *these* Gospel-Truths, makes it needful to vindicate and establish them at this Time. Indeed I wish this Work had been done by some abler Hand. But I say, as *Peter* in another Case, *Such as I have give I thee*. And how ungrateful soever this Undertaking may be to some Pharisaical Christians and heterodox Preachers, yet I am willing to hope it will find a favourable Reception with all those who have a hearty Concern for the Honour of CHRIST, and an inward Experience of the Gospel-Salvation.

I have taken Care in the ensuing Page, to cite some of the most learned Divines of the last Age and the Beginning of this, such as Archbishop Ussher, Bishop Hall, Bp. Reynolds, Bp. Sarsfield, Bp. Wilkins, Bp. Burnet, Bp. Beveridge, and Dr. Edwards, in order to shew the Reader what learned Men have placed these Principles, and with what good Authority they are back'd. And if our modern Preachers and Ministers will not hear them, whom will they hear? Especially if we add that these learned Bishops speak none other Things than what *Peter* and his Apostles spoke and taught before them.

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THE

OF
ORIGINAL SIN.

CHAP. I.

ORIGINAL SIN is so called, because it is the Sin of *Adam*, who was our Head and Origin; and from him it is derived to us. This Sin, considered in relation to *Adam*, consists of two things: 1. His actual Transgression, in eating the forbidden Fruit: 2. The Corruption of his Nature consequent thereupon. Accordingly Original Sin, so far as it affects us, consists, 1st, In the Imputation of *Adam's* actual Sin to us: 2^{dly}, In the inherent Pollution of our Natures: upon both which Accounts we fall under the Curse of God; and become the Objects of his eternal Displeasure. This therefore I shall demonstrate at large: And that I may render what I have to say upon this Subject more easy and intelligible, I shall divide my Matter into the three following Propositions; and shew,

I. That *Adam's* Sin is imputed to all his Posterity.

B

II. That

II. That all Men derive an inward Pollution or Depravation of Nature from him: And therefore,

III. Are justly liable to the Torments of Hell for ever.

I. I am in the first place to prove, that Adam's Sin is imputed to all his Posterity.

The Homily on the Misery of Man hath these expresse Words, "In ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable Captivity, into the which we are cast through the Envy of the Devil, by breaking of God's Commandment in our first Parent Adam." This Passage is plain and clear to our Purpose; and if I was to alledge no more, this is sufficient to shew the Judgment of our Reformers in this Point. Here is expresse Mention made of our breaking God's Commandment in Adam, which can no better be understood than of our standing in Adam as our common Head and Representative; and so, consequently, when he broke God's Commandment, we are said to have broken it in him, because his Breach or Violation of the divine Command is imputed unto us. This, I think, is a clear Explication of the Words; and no unprejudiced Mind can deny it.

The Homily on the Nativity of Christ speaks the same Language, and affords us another evident Proof, of our present Proposition. Thus it is said, "As in Adam all Men sinned universally,

“ verſally, ſo in *Adam* all Men univerſally received the Reward of Sin.” Here we are informed, that all Men, without Exception, ſinned in *Adam*, which could be no otherwiſe than as he was their Head in Covenant, and ſo his Sin was charged upon them all. And leſt, by ſinned in this Place, ſome ſhould underſtand our ſuffering Death, which was a Conſequence of *Adam’s* Sin (as is the common Way of our *Pelagian* and *Socinian* Adverſaries) it is very reaſonably added, “ In *Adam* all Men univerſally received the Reward of Sin.” Where we ſee there is a plain Difference made between ſinning and receiving the Penalty of Sin: the former denotes the Imputation of *Adam’s* Crime to all his natural Deſcendants, the latter the Punishment due to us thereupon. And a little afterwards the Church laments the Miſery of our fallen State in theſe Words; “ Oh! what a miſerable and woful State was this, that the Sin of one Man ſhould deſtroy and condemn all Men!”—But how could the Sin of one Man deſtroy and condemn all Men, unleſs it was imputed to them all? Beſides, obſerve, the Word *condemn* implies and preſuppoſes a Crime for which we are condemned; Guilt and *Condemnation* go together; this latter paſſes upon all Men, all therefore are guilty; and in what Inſtance? We are here informed, in the Sin of one Man. This therefore is a clear Demonſtration, that the Guilt of that one Man’s Sin, viz. *Adam’s*, is transferred to all Men. We ſee then the Judgment of the Church of England upon this Head. Let us now enquire

into the Scripture-account of this Matter. The Apostle *Paul* largely and designedly treats of this Doctrine in *Rom. v.* He begins at the 12th Verse, saying, *Wherefore as by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.* Sin entered into the World first, and Death followed after; both these came in by one Man, viz. *Adam*: but then Death did not terminate upon him only, but infected and slew the whole Race of Mankind, who were included in him, $\epsilon\phi\ \tilde{\omega}$, *in whom* (as it should be translated, and as we find it rendered in the Margin) all have sinned. All Men were included in *Adam*, as the Plant is contained in the Seed, or the Branches in the Root: their Wills were included in his Will, their Act in his Act; hence his Sin becomes their Sin; they stand convicted of it, they are condemned for it, and suffer Death as a Punishment thereof. This seems to me the genuine Meaning and Purport of the sacred Text, though I know some endeavour to understand it otherwise. The Followers of *Samosatenus* say, That that Expression, $\epsilon\phi\ \tilde{\omega}$, which the Apostle uses, does not signify *in whom*, but, *for that*, or, *forasmuch as*; which is so far from weakening, that it even confirms our Opinion. For thus the Reason is assigned why Death passed upon all Men, yea, upon Infants themselves, *ver. 14.* to wit, because all sinned, namely, in that Sin which entered into the World by one Man. Now they did not sin that Sin in their own Person,

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Person, because they did not exist ; therefore they sinned it in *Adam**.

The Apostle prosecutes this Argument thro' ver. 14. *Nevertbeless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression.*---- Death reigned over Infants, who had never committed any actual Sin, they therefore died upon account of Original Sin.----The Apostle adjoins, *who is the Figure, or Type, of him that was to come.* *Adam* was a common Head and Representative of all Mankind ; he personated all his Seed natural ; and in this Respect he was a Type of Christ, who took human Nature upon him, and represented all his Seed spiritual. Agreeably to this *Adam* the Protoplast is called the *first Adam*, and Christ the *last Adam* ; the one is called the *first Man*, the other the *second Man*, 1 Cor. xv. 45, 47. for which no other Reason can be assigned but this, *Adam* and Christ were both public Persons and Representatives ; the one represented all Mankind universally, the other was the Representative of all true Believers. *Adam* is the Head, we are the Members : Now what the Head does, the Members are supposed to do ; the Sin therefore which *Adam* committed, all Men are looked upon as
B 3 having

* Samofateniani quidem illud $\epsilon\phi'$ δ' quo utitur Apostolus, significare aiunt non *in quo*, sed *eo quod*, vel *quatenus* ; verum id sententiam nostram adeo non debilitat, ut etiam confirmet. Nam sic causa redditur, cur mors in omnes homines, ipsos etiam infantes, ver. 14. pervaserit, nimirum, quia omnes peccarunt, peccato sc. illo quod per unum hominem introiit in mundum. Jam non peccarunt peccato illo in sua persona, quia non extiterunt. Ergo peccarunt in Adamo, *Altingius*.

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having committed : So in the Case of a Representative, his Actions are accounted theirs in whose Stead he is constituted. *Adam* was our Representative when he sinned against God ; we therefore sinned in him, and fell with him in his first Transgression. His Sin becomes ours by Imputation, because God imputes *Adam's* actual Disobedience to all his natural Posterity : I say, imputes, because the Act itself was a transient Thing, nor did it cleave to us as it did to *Adam* : but it is most justly imputed to us, because we all sinned in him as our Head and Root. This the inspired Writer declares again and again, in Terms as clear as the Light ; so that one would wonder how any can avoid seeing it, unless they are wilfully blind. *If through the Offence of one many be dead,---the Judgment was by one to Condemnation.----By one Man's Offence, Death reigned by one.---By the Offence of one, Judgment came upon all Men to Condemnation. And by one Man's Disobedience many were made Sinners,* ver. 15, 16, 17, 18, 19. They were constituted Sinners*, viz. in the divine Order and Appointment ; for God was pleased to constitute *Adam* a Head of the whole human Race, and so upon his Default charged all his Posterity with the Guilt of his Sin. This Chapter therefore is a sufficient Proof that *Adam's* first Sin is reputed the common Sin of all Mankind.

This Truth we have again delivered in 1 Cor. xv. 22. *As in Adam all die,----But how could all*

* Κατεσθηνσαν αμαρτωλοι.

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all die in *Adam*, unless all had sinned in him? To evade this, some Persons of a *Pelagian* Dye are pleased to say, that *Death* was a Punishment to *Adam* for his Sin, but that it befalls his Posterity only as an accidental Evil or Calamity. But what saith the Apostle? *The Wages of Sin is Death*, Rom. vi. 23. Death is the *desert*, the due Desert, the exact Stipend, or just Wages of Sin. By this he informs us, that Death is the proper Punishment of Sin. It passeth upon none but Sinners, and for nothing but Sin. Now Punishment implies and presupposes Sin: *All die*, (saith the Apostle) *i. e.* suffer the Punishment of Death, and that *in Adam*; this therefore implies that all sinned in *Adam*, for else they could not consistently with the divine Justice *die in him*. And when the divine Writer says *all*, he includes Infants and Adults; Men, Women, and Children; all universally and unexceptionably: they all have the Guilt of their Forefather's Sin upon their Heads. And since they had no personal Existence at that Time he committed the Offence, how could they sin in him any otherwise than as they have his Sin imputed unto them? Thus Archbishop *Usher* explains this Matter.

“ Q. *Wh. is Sin imputed?* A. Our Sin in
 “ *Adam*, in whom as we lived, so also we
 “ sinned: for in our first Parents, every one
 “ of us did commit that first Sin which was
 “ the Cause of all other; and so we all are
 “ become subject to the Imputation of *A-*
 “ *dam's* Fall, both for the Transgression and

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“ Guiltiness* ”. This therefore may fully satisfy us, that all the Sons and Daughters of *Adam* are Partners with their great Predecessor in his Apostacy, as well as in the penal Effects and Consequences of his Rebellion against God.

I know the Mouths of natural Men are wide open against this Doctrine: they think it an hard Saying, and cannot see how it is consistent with the divine Justice or Goodness to charge the Sin of one Man upon all Men. This puzzles their natural Reason, and therefore Original Sin is a difficult Pill (as one calls it) for them to swallow; and some of them absolutely reject it. But now to remove this Scruple, and to shew in some measure the Reasonableness and Equity of God’s imputing *Adam’s* Sin to all his natural Offspring, it may be consider’d,

First, All Men were in the Loins of *Adam* at the time of his Fall, and so all fell in him, and are justly accountable for his Sin. *Levi* is said to have paid Tithes in *Abraham*, because he was in *Abraham’s* Loins when *Abraham* paid Tithes to *Melchisedec*, *Heb.* vii. 9, 10. In like manner all Men may be said to have sinned in *Adam*, because they were in the Loins of *Adam* when he sinned against God. This is clear. And this is the arguing, if the HOLY SPIRIT in the former Case, and seems to me equally applicable in the latter. Accordingly this Argument hath been frequently made use of for this Purpose, by many Orthodox Divines,

* Substance of the Christian Religion.

vines, and Theological Writers. But I am aware this Objection may be started: "If the Sin of *Adam* is imputed to us, because we were in his Loins at the Time of his Disobedience; then why are not the Sins of our immediate Parents reckon'd ours, seeing we were in their Loins before our Birth, and while they committed many Sins? But the Sins of our immediate Progenitors are not plac'd to our Account*; therefore why should *Adam's*?" In Answer to this Objection we rejoin,

Secondly, That *Adam* was our Covenant Head, and therefore his Sin is imputed to us; but our immediate Parents are not Covenant Heads, and therefore their Sins are not charged upon us. *The LORD GOD commanded the Man, saying, of every Tree of the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely die.* Gen. ii. 16, 17. These Words have the Nature of a Covenant; for here GOD gives Man a Command, and annexes a Threatning to the Violation of it, which implies that a Promise was added to the Observation thereof. *Adam* actually consented to this Covenant; he accepted the Terms and Conditions of it, and enter'd into it, not only for himself, but also for all his Natural Progeny. Consequently if *Adam* had fulfill'd the Conditions of this Covenant, all his Children would have enjoyed the Benefits of it; but since he broke the Law

* *Ezek.* xviii. 20.

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Law God gave him, he involv'd not only himself, but all his Offspring in eternal Misery and Destruction, *i. e.* rendered them justly obnoxious thereunto. We were all one in *Adam* and with him; in him legally in regard of the Stipulation and Covenant between God and him, we were in him Parties in that Covenant, had Interest in the Mercy, and were liable to the Curse which belonged to the Breach of that Covenant †. And herein appears the Justice of God; for as on the one hand, if *Adam* had stood, all Men would have shar'd in the Blessings of the Covenant; so on the other, since he fell, it cannot be thought hard or unjust, that they all should be Partakers of the Curse and Penalty thereof. If *Adam* had kept the Covenant, Men would have liked well enough to have been his Companions in Happiness; why then, since he broke it, should they murmur or repine at their being Followers of him in his Misery? Does it not argue too much Partiality to make a Distinction here? If Men admit one of these, why should they not admit the other? Are not these Terms very fair and equitable? But then proud Nature is ready to ask, how could God make *Adam* our Head in Covenant without our Consent? Or how can we justly share in the Penalties of a Covenant to which we never consented? To solve this Difficulty, let it be observed, that actual Consent cannot be had in Persons who do not exist. It may be asked then, could they be obliged without their

† Sinfulness of Sin by Bishop Reynolds.

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their Consent? The Answer is, *Adam* was the Representative of all Men, he consented, and so they are looked upon as consenting in him. Their Consent therefore was included in his, and his Act is imputed to them. Hence they suffer the penal Effects of his first Transgression.

Thirdly, God is Sovereign of all: He created Man at first, and he was at liberty to fix his Happiness upon what Terms and Conditions he pleas'd. Since therefore our Almighty Creator chose to appoint *Adam* to be a federal Head for all the Human Race, so that if he stood, they should stand in him; if he fell, they should fall with him; we ought to submit our Wisdom to the Wisdom of God, and bow our Wills to the Sovereignty of his Will. God was under no Obligation to create Man at all; and when he did create him, he placed him in what Circumstances he thought best: And it does not become such Mortals, and withal such Sinners as we to cavil or find fault with the Dispensations of our Maker. Yea, I believe, had it been possible for the whole bulk of Mankind to have been consulted upon this important Affair, they would infinitely sooner have chose to have been created upon these Conditions than not to have existed at all.

Indeed God could (if he had pleas'd) have prevented the Fall of *Adam*; but his Infinite Wisdom did not think fit. The LORD knew upon the whole, that by the Fall of *Adam*, the divine Glory and human Happiness would be most promoted. The LORD brings Light
out

out of Darkneſs, Good out of Evil. Accordingly by means of the Laſe of our Great Anceſtor an effectual Door is opened for the diſplay of GOD's vindictive Juſtice, and of his infinite Mercy: The one upon thoſe to whom the Goſpel is the Saviour of Death unto Death, the other upon thoſe to whom it is the Saviour of Life unto Life. 'Tis true, if we had ſtood in *Adam*, our Happineſs would have been great. But as we ſtand in CHRIST, our Happineſs is infinitely greater. We have no Reaſon therefore to quarrel with GOD, for imputing *Adam's* Sin unto us, but we ought to bleſs him for providing a Redeemer for us. The Redemption of CHRIST muſt needs ſilence all our Complaints, and ſwallow up all our Cavils and Objections at once.

Many Preachers ſpeak much of the Corruption of human Nature, and inſiſt frequently and earneſtly upon that Topick; they ſet forth the natural Depravation of the Soul, and our Obnoxiousneſs to GOD's Wrath upon that Account. But then they ſeldom mention the Imputation of *Adam's* Sin to his Poſterity. Perhaps then it may be aſked of what Uſe is this Doctrine? It hath ſeveral Uſes: *Fiſt*, it ſhews the extreme Miſery and deplorable Condition of Man by Nature, and ſo is a proper Motive to Humiliation and Self-abafe-ment. This will eſpecially appear, if we conſider how exactly we tread in the Steps, and imitate the Rebellion of our firſt Parents. How often do we believe the Devil before GOD? How often do we doubt of the Truth of GOD's Promiſes, and
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the Execution of his Threatnings? How basely are we enslav'd by our sensual Appetites? Especially how frequently are we drawn away by by the Lust of the *Eye* * to covet forbidden Fruit? And how common is it for Men to destroy themselves by an inordinate Fondness for *Wisdom*? And how ready are we all to desire a Thing, if for no other Reason, yet for this, because it is forbidden us? *Lastly*, how greedily do Men commit such Sins as ruin not only themselves, but also hurt and destroy their Posterity? All these are Footsteps and Traces of our Forefather's Apostacy. And Ministers should perpetually shew how *Adam* and his Children resemble each other in Wickedness. *Secondly*, Preachers are to declare this Doctrine because it greatly enhances the Value of the Gospel Salvation, for the greater our Misery, and the deeper our Distress, the greater is the Mercy of the Son of God manifested in delivering us. *Thirdly*, The Imputation of *Adam's* Sin and *CHRIST's* Righteousness run parallel each to the other (as we shall shew more at large afterward) and in proportion as we are convinced of the Reality of the former, we shall see the Excellency and Necessity of the latter. Contraries mutually illustrate and set off each other. Winter makes the Summer appear more pleasant; and the Night makes the Day more agreeable and delightful. Therefore the Apostle speaks of the Imputation of the Sin of the first *Adam*, and the Imputation of the Righteousness of the second

* Gen. iii. 6.

second *Adam* both together: He opposes the one to the other, and draws a long, but agreeable Parallel between them. *Rom. v. 15---21*. He chooses to speak much of *Adam's Sin* imputed to *All Men for Condemnation*, that he may thence take occasion to magnify and extol the abundant Grace of God, in imputing the Righteousness of his Son *CHRIST* to *All Men for Justification of Life*. ver. 18.

II. I come now, *Secondly*, to shew that all Men derive an inward Pollution and Depravation of Nature from *Adam*. We have before cleared up the Doctrine of Original Sin, as consisting in our having *Adams's Sin* imputed to us. Now therefore we are to speak of another Part of Original Sin, *viz.* that innate Defilement of the Soul, which is derived from *Adam* to all his Sons and Daughters, in succeeding Generations. Of this the Homily of the Misery of Mankind speaks thus, "We cannot think a good Thought of ourselves, much less can we say well, or do well of ourselves." And can we neither think, speak, nor do well of ourselves? Is this the present Condition of Man? And did God create him in such a weak and imperfect State? The Scriptures forbid us thus to think; they acquaint us that God created Man in his own Image, *Gen. i. 27. i. 2*. Upright as the wisest Man tells us, *Eccl. vii. 29*. If Man was thus created at first, how comes it to pass, that he is now so Impotent and Helpless, as to be unable to think a good Thought? This therefore
shews

shews that Man's Nature is spoiled, that his Original Righteousness is lost, and all the Powers and Faculties of his Soul weaken'd and debased.

In the next Page of the same Homily, it is said, *Wherefore he (i. e. David) saith; "to mark and behold I was conceived in Sins; " he saith not Sin, but in the plural Number, Sins; " forasmuch as out of one as " a Fountain spring all the rest."* The one here spoken of as the Fountain, is before called the Original Root and Spring Head, and so justly points out to us that inbred Corruption of the Heart, from whence all outward Iniquities have their Rise. Of this our LORD himself speaks, saying, *From within out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: All these evil Things come from within, and defile the Man.* Mark viii. 21, 22, 23. This shews the Wickedness of Man's Heart, and informs us, that there is no sort of Sin which Men commit, but what was first conceived in that Womb of Iniquity. A learned Divine * speaking of this Depravity of the Heart, calls it "The
" Root and Fountain of all other Sin, from
" Whence every Actual Abomination does pro-
" ceed: as Atheism, and Pride, and Baseness,
" and Cruelty, and Profaneness, and every
" other Vice which the most wicked Wretch
" can be instructed from saw (Mark xiv) 28 in
" bed of sin from any other source."

“ in the World is guilty of, doth proceed from
 “ hence. Hell itself, which is the proper
 “ Place of Sin, is not more full of Sin, for the
 “ kind of it, than our Natures are.”

In the second Part of the same Homily we have these Words; “ Of ourselves, and by
 “ ourselves, we have no Goodness, Help, or
 “ Salvation, but, contrariwise, Sin, Damna-
 “ tion, and Death everlasting.” And again,
 “ Hitherto we have heard what we are of our-
 “ selves, very sinful, wretched and damnable,
 “ ---so that we can find in ourselves no Hope
 “ of Salvation, but rather whatsoever maketh
 “ unto our Destruction.” We have here the
 Sinfulness and Weakness of human Nature
 plainly set before us, and Damnation mention-
 ed as the just Consequence thereof. One
 would think such Passages as these should strike
 with some degree of Evidence and Conviction
 upon the Minds of all who read these Homilies;
 and one might justly wonder, that any who
 set their Hands to them, should either deny
 Man's natural Depravity, or palliate it in the
 least; seeing it is so plainly profess'd and ex-
 hibited by that Church, of which they would
 be thought Sons and Ministers; yea, and for
 which they pretend to have so great a Zeal
 and Affection.

I shall add one Passage more from the Ho-
 mily on CHRIST's Nativity, which is so clear
 and full to the Purpose, that it may justly put
 the Matter beyond all Doubt. “ As before,
 “ he (*viz. Adam*) was most beautiful and pre-
 “ cious; so now he was most vile and wretched

in

“ in the Sight of his LORD and Maker. In-
 “ stead of the Image of GOD, he was now be-
 “ come the *Image of the Devil*, instead of the
 “ Citizen of Heaven, he was now become the
 “ *Bondslave of Hell*, having in himself *no one*
 “ *Part* of his former Purity and Cleanness,
 “ but being *altogether* spotted and defil’d, in-
 “ somuch that he now seem’d to be nothing
 “ else but a *Lump of Sin*, and therefore, by the
 “ just Judgment of GOD, was condemned to
 “ everlasting Death.” This is a true, but at
 the same Time a very awful Description of
 Man since the Fall. Observe by what Names
 he is here called, a *Bondslave of Hell*, the *Image*
of the Devil, a *Lump of Sin*; and yet some
 People are apt to think we delineate human Na-
 ture in too black Characters, and make Man a
 much worse Creature than he is. But do these
 Names justly suit Man, or do they not? If these
 Characters are justly affixed on Man in his fallen
 State, what Names can be too bad for him? Or
 how is it possible to represent Man worse than
 he is? Let the Preachers therefore of the Esta-
 blished Church take care to speak the same Lan-
 guage, and give the same Description of Man
 in their Sermons, as is here given in this Homily.
 And lest any should think this was the Case of
 Adam, but not of his Posterity, the following
 Words are worth our Notice. “ This so great
 “ and miserable a *Plague*, if it had only rested
 “ on *Adam* who first offended, it had been
 “ much easier, and might the better have been
 “ borne. But it fell not only on him, but also
 “ on his Posterity and Children for ever; so
 C “ that

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“ that the *whole Brood of Adam's Race* should
 “ sustain the *self-same Fall and Punishment*,
 “ which their Forefather by his Offence most
 “ justly had deserved.” Here we see the
Plague, i. e. the Infection of Sin descends to the
whole Brood of Adam, and they all sustain the
self-same Fall and Punishment with himself.

It is now Time to alledge the Testimony of
 the Ninth Article, entitled,

Of ORIGINAL SIN.

“ Original Sin standeth not in the following
 “ of *Adam* (as the *Pelagians* do vainly talk)
 “ but it is the Fault and Corruption of the Na-
 “ ture of every Man, that naturally is engen-
 “ dered of the Offspring of *Adam*, whereby
 “ Man is very far gone from Original Right-
 “ teousness, and is of his own Nature inclined
 “ to Evil, so that the Flesh lusteth always
 “ contrary to the Spirit.”---This is an accu-
 rate Account of the innate Corruption of the
 Soul, which *Adam* contracted in his Fall;
 which was in him originally, and is in all his
 Natural Offspring derivatively. The Terms
 here used to express this are clear and explicit;
 they need no Gloss or Commentary to render
 them plainer; let them but stand before an
 impartial Judge in their native Simplicity, and
 he will presently see they carry in them the
 true Notion of Original Sin, and are the ge-
 nuine Language of those who hold that Doc-
 trine. As for those who sweat and toil, to
 give this Article a different Turn, and endea-
 vour to make it speak two or three Languages;
 they

they seem nearly related to the *Pelagians* * who are condemned in the Front of it. In the Conclusion of this Article, the Doctrine of inherent sinless Perfection is expressly contradicted; “ *This Infection of Nature doth remain, yea, in them that are regenerated, whereby the Lust of the Flesh, called in Greek $\phiρονημα$ $\sigmaαρκος$, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God.*”

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This

* It was the Doctrine of the *Pelagians* in primitive Times, that Man's Nature was not corrupted by the Fall of *Adam*; that his Sin was not any Ground to his Posterity, either of Death, or of the Merit of Death; that Sin comes from *Adam* by Imitation, not by Propagation; that Baptism doth not serve in Infants for Remission of Sin, but only for Adoption and Admission into Heaven; that as *Christ's* Righteousness doth not profit those who believe not, so *Adam's* Sin doth not prejudice nor injure those that actually sin not; that as a righteous Man doth not beget a righteous Child; so neither doth a Sinner beget a Child guilty of Sin; that all Sin is voluntary, and therefore not natural; that Marriage is God's Ordinance, and therefore no Instrument of transmitting Guilt; that Concupiscence being the Punishment of Sin, cannot be Sin likewise. These and the like Antitheses unto orthodox Doctrine, did the *Pelagians* of old maintain: And (as it is the Policy of Satan, to keep alive those Heresies, which may seem to have most Relief from proud and corrupted Reason, and do principally tend to keep Men from that due Humiliation, and thorough Conviction of Sin, which should drive them to CHRIST, and magnify the Riches of CHRIST's Grace to them) there are not wanting at this Day a Brood of sinful Men, who notwithstanding the Evidence of Scripture, and Consent of Antiquity, do in this Point concur with those wicked Hereticks, and deny the Original Corruption of our Nature to be any Sin at all; but to be the Work of God's own Hand in Paradise, nay, deny farther the very Imputation of *Adam's* Sin to any of his Posterity for Sin. Thus far Bishop Reynolds. And this brief Schedule of the *Pelagian* Tenets I set before the Reader, in order to caution him against them.

This Doctrine spreads itself through the whole Liturgy, as the following Petitions and Confessions may satisfy us; *there is no Health in us *--We be tied and bound with the Chain of our Sins †--Through our Sins and Wickedness we are sore let and hindred in running the Race that is set before us || ---May it please Thee that by the wholesome Medicines of the Doctrine delivered by him, all the Diseases of our Souls may be healed ‡ ---Through the Weakness of our mortal Nature we can do no good Thing without Thee ** ----Without Thee we are not able to please Thee ††.* All these Passages, and many more that might be extracted from the Book of Common Prayer, plainly declare the Original Corruption of Man's Nature, and the Insufficiency of his Natural Will.

There are two Places in the Liturgy which deserve a particular Consideration: The first is, *Dearly beloved, for as much as all Men are conceived and born in Sin.* --- Here the Doctrine of Original Sin is clearly asserted, and it is said to be convey'd to us in our Conception and Birth. And this is advisedly placed at the beginning of the Baptismal Office; because the inherent Pollution of our Nature is one valid Argument for the Use of Baptism. Baptism (saith our xxvii. Article) is a Sign of our Regeneration or New Birth.

* Order for Morning Prayer.

† Prayers upon several Occasions.

‡ Fourth Sunday in Advent.

|| Collect for St. Luke's Day.

** First Sunday after Trinity.

†† Nineteenth Sunday after Trinity.

Birth. Now unless we were born in Sin, we should have no need of a Regeneration, or Second Birth; much less should we stand in need of Water-Baptism (which is only a Type or Figure of the Baptism of the SPIRIT) unless we were originally deprav'd and corrupted. Therefore the Doctrine of Baptism and of Original Sin, stand or fall together, and those who deny the latter, evacuate the Necessity of the former, and so condemn the Usage of the present as well as the primitive Christian Church.

The other Place is in the Catechism, where the Question is propos'd, "What is the Inward and Spiritual Grace?" The Answer is return'd, "A Death unto Sin, a New Birth unto Righteousness; for being *by Nature born in Sin*, and the Children of Wrath, we are hereby made the Children of Grace." Here we have a brief Account of the Regeneration of the SPIRIT, which is typically represented by the external washing of Water in Baptism. When we are said to be *by Nature born in Sin*, what Words can be plainer to express our Birth-Sin, or the innate Corruption of the Heart? I know some by the Term *Concupiscence*. Eph. ii. 3. are willing to understand strong and inveterate Habits of Vice contracted by long Custom of sinning; for, say they, Habit and Custom are second Nature, and therefore may fitly be express'd by that Term. But the Word cannot be so taken here, because it is joined with being *born*, unless our *Pelagian* Opponents will say, that Men are *born* with inveterate Habits of Vice, acquired by long Custom

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and Practice, which seems too preposterous for any reasonable Man to affirm. Therefore our *being by Nature born in Sin*, must mean our being *born* of sinful Parents, and deriving a vitiated *Nature* from them.

The Scriptures attest this Truth in innumerable Places. Thus, *Gen. v. 3. Adam begat a Son in his own Likeness, after his Image.* Like begets Like: *Adam*, in his corrupted State, begat a Son, and therefore his Son was as corrupt as himself. So *Job xiv. 4. Who can bring a clean Thing out of an unclean?* And, *xv. 14. What is Man that he should be clean? and he which is born of a Woman that he should be righteous?* The Argument is plainly this, as is the Cause, such will be the Effect; as Parents are, such will their Offspring be; but Parents *are unclean*, Men and Women are unrighteous, and so their Children derive an innate Unrighteousness, a spiritual Uncleanness from them. Our blessed LORD declares the same Truth, *John iii. 6. That which is born of the Flesh is Flesh.*--Lions do not beget Lambs, nor Wolves Sheep; no more do fleshly Parents beget spiritual Children; but as Serpents produce Serpents, and Vipers beget Vipers, and all manner of wild and venomous Creatures bring forth Creatures as wild and venomous as themselves, so carnal and impure Parents beget Children as carnal and impure as themselves. This follows upon the establish'd Laws of Generation. As to the *Modus**, how
this

* Many Divines have lost themselves here. Since the Soul is not *ex traducte*, some have supposed it is created pure and holy by

this spiritual Contagion is conveyed to us, I do not pretend to determine it: That we are polluted Creatures from the Womb is plain; the Fact is too visible to be denied. We are not therefore so much concerned to know how we came by the Disease, as how or where we may procure a Remedy.

The Psalmist *David* had a deep Experience of this sinful Infection, this native Stain of the Soul: wherefore he cries out, *Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me*, Psal. li. 5. The Spirit of God generally convinceth Sinners first of their actual Sins, and then of their original Depravation. As we trace back the Streams to the Fountain, so we trace back our actual Transgressions to the innate Corruption of the Heart, which is the Root and Source of all outward Sins. Accordingly *David* having confessed his actual Offence in the Matter of *Uriah*, ver. 4. he proceeds to lament that Vitiosity of Nature which he brought into the World with him; *Behold*, saith he, *I was shapen in Iniquity, and in Sin did my Mother conceive me*. He introduceth his Lamentation with a Note of Attention, *Behold*, in order to make us take more Notice of it. In acknowledging himself to be *conceived in Sin*, and *shapen in Iniquity*, he plainly owns,

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that

by God, but becomes depraved by virtue of its Union with the Body, as pure Liquor is tainted by being put into an impure Vessel. Others have ventured to affirm, that God judicially creates Men's Souls without Original Righteousness and Holiness. Many pious Divines have unwarily fell into this latter Opinion, altho' it is so contrary to the divine Attributes, and hath neither Scripture nor Reason to support it.

that he was tainted with that hereditary Pollution of Nature we are speaking of, and so bears ample Testimony to the Doctrine of Original Sin. I know indeed some endeavour to dilute these Words by an Hyperbola, and say, that *David* thereby only intends an Aggravation of his actual Offence : But this is all an Evasion. There can be no Hyperbola here, because the inspired Writer speaks neither more nor less than the exact Truth. “ These Words (saith a learned Divine) are not an hyperbolical Aggravation of *David's* actual Sins, as the *Pelagians* of old, the *Socinians* and some others of this Day vainly pretend, only to make them consistent with their Scheme of Religion ; for they set forth a Sin of quite another kind ; a Sin in our very Frame and Constitution, and are a plain and positive Assertion of the Catholic Doctrine of Original Sin. Now, if there be no such Sin, these Words are so far from being an Hyperbola, that they contain a mere Fiction ; they do not aggravate what is, but acknowledge what has no Reality at all *. When Men feel that Pressure and Burden of Sin which the Psalmist felt when he penn'd these Words, they will not resolve them into an Hyperbola, or any Figure of Speech, but into a Sensation of the Heart ; and they themselves will make the same Confession, and become Advocates for the same Truth. So long as Men continue ignorant of that Mass of Corruption, that World of Iniquity that is within them, it is no Wonder they oppose

* Dr. Delaune's Sermon on *Psal.* li. 5.

pose this Doctrine, though at the same time their Blindness and Obstinacy, in rejecting so self-evident a Truth, are but too visible Effects of that Apostacy which they contradict, and labour to disprove. If Men did but truly know and deeply feel the State of their own Hearts, they would find this Doctrine *written there with a Pen of Iron, and with the Point of a Diamond*; or, as holy Job expresses it, *graven with an Iron Pen and Lead in the Rock for ever*. Their inward Experience would then convince them, that *every Thought, every Imagination of Man's Heart is Evil, only Evil, continually Evil*, Gen. vi. 5. viii. 21.

The inspired Psalmist delivers the same Truth, *Psal. lviii. 3. The Wicked are estranged from the Womb*.---This Alienation or *Estrangement* of the Creature, Man, from his Creator, is *from the Womb, or from his Youth*, Gen. viii. 21. which implies that it is born with him, and in him; he derives it from his Parents in a Way of natural Generation. The Psalmist adds, *They go astray as soon as they be born, speaking Lies*. Children are inclined to all Vice in general, but to *Lying* in particular: You may catch them in this Sin as soon as they are able to speak: and this Sin makes them the Children of the Devil, if you will believe our Saviour, *John viii. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do*.---*When he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it*. You see then how nearly Children in their natural State are related to the Devil. Hence

Solomon

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Solomon saith, *Foolishness is bound in the Heart of a Child*, Prov. xxii. 15. By *Foolishness*, the wise Man means Sin, and especially the Sin of our Nature: and when he saith *bound*, he lets us know how intimately it adheres to the Child; it is wrapt up in his Heart, it is interwoven with his very Nature and Constitution. Accordingly we find God himself thus addressing his People; *I knew that thou wouldst deal very treacherously, and wast called a Transgressor from the Womb*, Isa. xlvi. 8. God does not give Things empty and insignificant Names; if therefore he calls his People *Transgressors*, it is because they really are such; and *from the Womb*, denotes as much as from their Birth and Conception; and so informs us, that in their very Rise and Original, they were defiled with this in-bred Depravity. What then becomes of the *Pelagian Hypothesis*, which supposes that Children are born innocent and free from Sin, and are only corrupted by the ill Example of others? These Texts teach us another Lesson; they tell us, that the *Wicked* (and such we are all by Nature) *are estranged from the Womb*; that the People of God, as well as others, are *Transgressors from the Womb*; and that *Foolishness*, or Sin, which so early appears in Children, is not barely owing to the Influence of the bad Example of others, but is *bound* up in their little degenerate Hearts. And all this is confirmed by daily Experience, for we see Children running into Wickedness as greedily as to their natural Food; they drink Iniquity like Water, and are never better pleased than

than when they are committing Sin. Their Wills are bent upon Evil, and they delight in doing Mischief. And although wholesome Instructions are administred unto them, and Examples of Piety and Virtue set before them, yet you will find they take infinitely more Pleasure in Vice than in Virtue: their Natures are wild and ungovernable: they are sullen, self-will'd, unruly Creatures; and they will do what they please in spite of all Arguments and Persuasions to the contrary. *Man is born* (the Note of Similitude is not inserted in the original Hebrew) *a wild Ass's Colt*, i. e. a wanton, skittish, savage, untractable Creature; and the Gradation of the Words is observable (saith Dr. Edwards) *Man is a Colt, an Ass's Colt, a wild Ass's Colt*, Job xi. 12.

The Apostle Paul frequently mentions this. Thus Rom. iii. 10. *There is none righteous, no not one*: that is, none are so by Nature; but, as he tells us, ver. 9. both *Jews and Gentiles* are all *under Sin*, viz. under the Guilt of Adam's actual Transgression, and under the Disorder of a vitiated Nature, upon both which Accounts *all the World is become guilty before GOD*, ver. 19. Again, the Apostle saith, *All have sinned and come short of the Glory of GOD*. The Greek Word * which is here translated *come short*, is properly expressive of our Fall in Adam, and of the Default of our Nature consequent thereupon: It denotes our Loss of the divine Image, our Loss of the divine Favour,

our

* Τεροννῆαι τῆς δόξης τοῦ Θεοῦ, ver. 23.

our Loss of all that Happiness and Holiness which we possess'd in *Adam*: it expresseth our Loss of Communion with God, and our Loss of the Enjoyment of God both present and future. Some think the Apostle, in this Chapter, is describing the general Decay of Religion among the *Jews*, and the universal Declension of Manners that had overspread the *Gentile* World. This is true; but then he speaks of the Corruption of the Heart also. This appears, *first*, because the 10th, 11th, and 12th Verses are taken from the xiv and liii *Psalms*, the Contents of both which inform us, that therein *David describeth the Corruption of a natural Man*. Accordingly he begins, *the Fool hath said in his Heart*, and he speaks chiefly of the depraved State of the *Heart* in the three first Verses, and then proceeds to describe the Wickedness of their Lives, *ver. 4.* where he calls them *Workers of Iniquity*. The Apostle takes the same Course: he first describes the Sinfulness of Men's Hearts, *ver. 10, 11, 12,* and then he shews the Sins of their Lives and outward Actions, *ver. 13, 14, 15, &c.* The Apostle therefore and the Psalmist both give their Suffrages to the Truth of our Doctrine. They both pourtray the Ignorance, Impiety, Infidelity and Atheism of the Heart, as well as the Sins and Follies of the external Conversation of Men. *2dly*, I would remind the Objectors of the exclusive Terms, *no not one*. Now, do they think none abstained from outward Sin in *David's* or *St. Paul's* Time? Do they think none were free from gross Immorality?

lity? Were there no Servants of God, no Believers in CHRIST? Yet the Apostle says, *there is none righteous*, and he adds *no not one*, neither Infants nor Adults; which shews that he speaks of that original sinful Stain, that epidemical Disease of our Nature with which all are infected, and from which none are free.

The seventh Chapter is full of this Doctrine: so ver. 8. *Sin taking Occasion by the Commandment, wrought in me all manner of Concupiscence.* If Man was in his primitive State of Purity and Holiness, he would take Occasion by the divine *Commandment* to shew his Love and Obedience to GOD; but since he is apostatized from his original Creation, and hath contracted an Antipathy to God, the Law irritates and provokes the Corruption of his Heart, and makes it more boisterous and predominant; yea, causes it to overflow just like a River stopt in its Course: This makes him say, *I had not known Sin but by the Law*, ver. 7. and by the *Law is the Knowledge of Sin*, ch. iii. ver. 20. When the divine Law is spread before a Sinner in its fullest Extent, Purity and Perfection, then he sees what a filthy detestable Creature he is: the Law, as in a Glass, represents to him the Sinsfulness and Deformity of his Heart, the Blindness of his Mind, the Perverseness of his Will, and the Irregularity, Extravagance and Dissoluteness of all his Affections. Hence he who was before *alive*, i. e. thought himself in a State of Grace and Salvation, *dies*, i. e. sees in himself *the Sentence of Death*, is obliged to acknowledge Death is his Due, and is under

fearful Apprehensions lest all the Damnation of Hell should be revealed in his Soul, *ver. 9.* and *2 Cor. i. 9.* This inward Conviction of Sin Persons have when the Law of God is set home upon their Hearts, and the inward Sin of which they are then convinced is the original Pollution whereof we speak; and when Men have this Experience of the Corruption of their Hearts, they will then know what this innate spiritual Defilement is.

The Apostle saith, *ver. 18. I know that in me (that is, in my Flesh) dwelleth no good Thing.*----This was the Case of the Apostle; and this is the Case of every Man by Nature, *no Good dwelleth in him*, but on the contrary, all manner of Evil; there is no carnal Appetite in a Brute, no wicked Temper in a Devil, but Man hath a Degree of it in himself. Justly therefore doth Bishop Hall stile an evil Man *half a Beast and half a Devil**. This Corruption of Nature the Apostle speaks of again, *ver. 20.* and calls it *the Sin that dwelleth in him, the Law in his Members*, *ver. 23.* and the *Flesh*, *ver. 25.* and the *old Man*, *Eph. iv. 22.* *Col. iii. 9.*

The Apostle James mentions this Depravity of the Soul, *chap. i. ver. 14.* calling it *Lust*, or *Desire†*, which is the very same Appellation the Apostle Paul gives it, *Rom. vii. 7. I had not known Lust, or Desire, except the Law had said, Thou shalt not covet.* There is in every unregenerate Heart a perpetual Bent and Inclination

* See his Meditations, *Cent. ii.*

† *Επιθυμία.*

nation to Evil, a *Desire* to commit Sin; and the *Desire* of Sin is Sin; it is Sin in its Rise and Original; and this *Lust* or *Desire*, when it hath conceived, bringeth forth Sin, James i. 15. Some deny that Concupiscence, or the Desire of Sin, is Sin, especially the Papists. And I wish none who call themselves Protestants were liable to Censure here: But whosoever they are that are thus criminal, how contrary they go to Scripture the Texts above-recited may shew them; and how contrary they are to the Church of England, the Conclusion of the Ninth Article "may inform them: "Concupiscence and Lust "hath of itself the Nature of Sin."

I have insisted the longer upon this Head, because it is the Hinge upon which the Controversy turns, and the Centre of the whole Doctrine of Original Sin; forasmuch as it implies Adam's Sin imputed, and infers a Liability to God's eternal Wrath*. And this is a Truth of the highest Importance. If you deny it, you do in Effect evacuate the Necessity of the Gospel-Revelation, and of Salvation by CHRIST. For if Children are born into the World pure and innocent, and have a natural Will and Power to obey the Will of God, then they may save themselves, and so what Need have they of being beholden to CHRIST for Salvation? We see therefore the Error and Danger

* This is easily explained; for the Original Defilement of our Nature is both a Sin and a Punishment: when we take it in the latter Sense, it implies the Translation of the Guilt of Adam's Sin to us; and when in the former, it shews us that we are Objects of the divine Vengeance, and deserve to suffer eternal Misery.

32 *Of ORIGINAL SIN.*

Danger of the *Pelagian* Scheme; and hence we may learn what Judgment to form of those who espouse and vindicate it; they are not to be look'd upon only as Impugners of a single Article of the Christian Faith, but as Underminers and Subverters of the whole Evangelical Dispensation.

And as this Doctrine is of great Weight and Moment, so the Evidences of it are clear, copious, conclusive, demonstrative. It is demonstrated from the Scriptures: it is demonstrated from the State of Men's Hearts, and from the Debaucheries of their Lives. The whole World is full of it. The Weakness, the Sinfulness, the Miseries of the human Species, all conspire to prove it. Unawaken'd Sinners who are dead in Trespasses and Sins, and deny it themselves, are a glaring Proof of the Truth of it to others. They by their Ignorance, Perverseness, Hypocrisy and Bestiality, demonstrate the innate Turpitude of the Soul, and are miserable Instances of the Truth of that Doctrine which they strive to oppose. The Saints of God experience this Corruption in their own Hearts, and groan under the Plague and Burthen of it. If we rightly know ourselves, if we see all our own Vileness, Filthiness and exceeding Sinfulness, we shall be obliged to own, that we are very wicked, unholy, ungodly, abominable Wretches. And this will further appear (as *Bishop Wilkins* observes) "If we look upon our own Natures in the
"Rage, Blasphemies, Baseness, Madness of
"other Men's Lives: there being not any
"kind

“ kind of Evil, which either Man or Devil
 “ hath committed, but there are in our Na-
 “ tures the Principles and Inclinations to it;
 “ the best of us being by Nature as bad as the
 “ worst of Sinners.” This is sound Speech,
 which cannot be condemned. The Author
 speaks like a Christian, and he speaks like a
 Divine. And I could heartily wish all the Bi-
 shops, Priests and Deacons in *England*, spoke
 the same Language. If any reject this Doctrine,
 it cannot be for want of Evidence, but for want
 of a Mind readily disposed to receive the Truth.
 Now if we had Time, and if I was not afraid
 I had burdened the Reader already, how many
 useful Inferences might be deduced from this
 Doctrine? As

First, Acknowledge it. By acknowledging
 it, I do not barely mean receiving it as a Prin-
 ciple of Science or Philosophical Speculation.
 Alas! you may thus receive it, and yet be never
 the better. Many say they are Sinners, but
 how few are convinced of the Misery and Sin-
 fulness of Sin? How many have the Theory of
 Original Sin in their Heads, who have not
 the Experience thereof in their Hearts? In our
 Liturgy we confess that we “are grieved and
 “ wearied with the *Burden* of our Sins*.” And
 in another Place we acknowledge “The Re-
 “ membrance of our Sins is grievous unto us,
 “ the *Burden* of them is intolerable†.” Which
 Places shew us, that the *Burden* of Sin is not
 only to be confessed, but also to be felt by us.

D

Or

* Commination.

† Communion Service.

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Or will you say the *Burden* of Sin may be *intolerable*, and yet we have no feeling Sense of it? This shews as well the profound Ignorance as the horrid Impiety of those who ridicule the Doctrine of feeling the Burthen of Sin, and presume to call it Cant and Enthusiasm. If Men never were *wearied* with the *Burden* of their Sins, never did feel them *intolerable*, nor desire so to do; then such Prayers and such Confessions will be so far from doing them any real Service, that they will only bear Testimony to their Hypocrisy, and highly aggravate their Condemnation. Cry therefore to GOD, that he would make your Sins a *Burden too heavy for you**. Come unto Jesus *labouring and heavy laden*, and he will give you Rest. The Word Πεφοβισμενοι *Mat.* xi. 28. signifies *laden* as with a *Burden*. An insupportable *Burden* will crush under the Person who bears it. Semblably Sin is a *Burden* insupportable, and will crush us down to Hell, if Jesus doth not remove it from us, and give Rest to our Souls.

Secondly, Here see the Folly of glorying in our Pedigree. We are all the corrupt Offspring of a corrupt Parent, *Adam*. Some boast of their being of this great Family, and others of that; some glory in being descended from Kings and Princes; and others from Lords and Nobles. Alas! What Vanity is all this? Surely when People talk at this rate, they forget they all sprang from the same Root, and are tainted from the Womb. The Prince and the Peasant, the
King

King and the Beggar are all equal in this Respect ; they have all one common Father, *viz. Adam*. Trace your Pedigree from him, and you will have no Reason to glory, unless you will glory in your Shame. Look back to your proper Source and Original, and be asham'd and confounded at seeing what a polluted Sinner he was, and what a sinful polluted Nature you have derived from him.

Thirdly, Let all your Actual Sins lead you back to the Original Corruption of your Nature. You perhaps lament this outward Sin, and the other ; but do you see the Root of all, the inbred Impurity of your Heart ? What signifies lopping off the Branches ? Lay the Axe to the Root of the Tree. Confess and lament the inward Depravity of your Soul, and be humbled before the LORD. Your outward Sins are but the Streams, the Fountain of all is your Original Corruption. " All that Pravity and Baseness, " which fills up every Part and Power about " us, are but Diffusions of our Original Cor- " ruption. Whata World of Mischief is there in " our several Parts ? Our Wills, Affections, our " Tongues, Eyes : And yet all these are but as " little *Rivulets* ; the *Fountain*, or rather the *Sea* " that feeds them is our corrupted Nature*."

Fourthly, We learn from hence, that all are equally corrupted ; all are equally far gone from God ; equally far fallen from Original Righteousness ; and equally sunk into Original Sin. There is no Difference. All are alike by Na-
ture.

D 2

ture. One is no better than another : Neither hath one Sinner any Reason to glory over another. But then if All are equally corrupt, how comes it to pass, that they do not all run into the same outward Immoralities ? Why do they not commit the same gross Enormities ? The Reason hereof is, because Men have different bodily Constitutions, different Educations, and different Temptations : They are under various Constraints and Restraints, and have different Degrees of Knowledge. If Men were all exactly in the same Circumstances in every respect, they would all discover the same Depravity of Heart, and commit equal outward Iniquity. But their different Circumstances, together with the Restraints of God's Grace, and the Hand of his Providence, are Causes why Men are not equally vicious outwardly. But all by Nature are alike degenerate, and inclined to Wickedness.

Fifthly, Hence we see the Necessity of Regeneration. Is it possible for Men in their Natural Estate, to enter into the Kingdom of Heaven ? Can unregenerate Sinners enjoy the Pleasures of that high and holy Place ? Do you think that a Creature, full of the deprav'd Appetites of a Brute, and the malignant Dispositions of a Devil, is fit to dwell with God in Glory ? Therefore beseech God to create your Heart anew, that you may be fit to see his Face. Never rest till a Second Birth hath passed upon your Soul. What signifies the First Birth, unless you experience a Second ? You had better never have been born at all, than not to be born again. Pray to God there-
fore,

fore, that you may be born of his Spirit, and be reinstated in his Favour.

Sixthly and Lastly, Have you any thing beside Nature in you? Have you any Supernatural Grace in your Heart? Do you find any change in you? Are you different from what you was? Have you passed from Darkness to Light? Do you live the Life of Faith? Are old Things past away? And are all Things become new in your Soul? Rejoice, and give GOD all the Glory. Do not insult other Sinners. Remember if you differ, 'tis the Grace of GOD that makes you to differ. Therefore be humble, be mean and abject in your own Eyes, and say with the Apostle, *By the Grace of God I am what I am.*

III. All Men are justly liable to the Torments of Hell for ever, as a Consequence of Original Sin. This may seem a harsh Saying; but it is true, as I will make appear at once. Every the least Sin you can mention deserves Hell: Only allow then, that Original Sin is Sin, and it will follow, that Hell is the due Desert thereof. This is clear, and (if I was to say no more) a sufficient Proof of our Proposition. I once, indeed, discoursed with a Man who gave it as his Opinion, that Men would not be condemned at the Day of Judgment for Original Sin. I believe there are many of his Mind, if they would speak the Truth. But St. *John* declares, that *the Blood of JESUS CHRIST cleanseth from all Sin*, which implies, that without an Interest in his Blood, Men are

cleanse from no Sin, neither Actual nor Original. St. Paul saith, *Heb. ix. 22. Without shedding of Blood, i. e. the Blood of CHRIST there is no Remission*, no Forgiveness of Sin, either Actual or Original; consequently all who are found Unbelievers at the last Day, will be condemned for both of them.

Some Divines there are of an acute Genius and philosophick Turn of Mind, who affirm that we only lost our Immortality in *Adam*, and so (if there had been no Redeemer provided) should have died and perished like the Brutes, without arriving to any Future State, either of Happiness or Misery. Now if the Reader is of a candid and ingenuous Disposition, the following Quotations from the Homilies will convince him of the Error and Falshood of this Supposition.

“ We are by Nature the Children of God’s Wrath, but we are not able to make ourselves the Children and Inheritors of God’s Glory,” says the Homily on the Misery of Mankind. God’s Glory here denotes the eternal Fruition of him in Heaven, and consequently his Wrath, which is here opposed to it, must mean the Suffering of Eternal Torments in Hell, which is due to us for our *Original* or *Birth-Sin*; and therefore in the foregoing Part of this Homily we are called “ Children of the Wrath of God, when we be born.”

In the second Sermon on the Passion of our Saviour, the Church bewails our Apostacy in *Adam*, in these Words, “ O LORD, what had
“ *Adam*,

“ *Adam*, or any other Person, deserved at God’s
 “ Hand, that he should give us his Son? We are
 “ all miserable Persons, sinful Persons, *damna-*
 “ *ble Persons*, justly driven out of Paradise, just-
 “ ly excluded from Heaven, *justly condemned*
 “ *to Hell.*” You see here, as considered in
Adam, we are not barely called mortal Persons,
 but sinful, yea, *damnable Persons*, i. e. Persons
 deserving everlasting *Damnation*. We are not
 said barely to lose our Immortality, and to be
 condemned to a State of Insensibility or Non-
 existence, but to be justly *condemned to Hell-fire.*

The Homily on the Nativity of JESUS
 CHRIST tells us, that “ before CHRIST’s com-
 “ ing into the World, *All Men universally in*
 “ *Adam*, were nothing else but a wicked and
 “ crooked Generation, rotten and corrupt
 “ Trees, stony Ground, full of Brambles and
 “ Briars, lost Sheep, prodigal Sons, naughty and
 “ unprofitable Servants, unrighteous Stewards,
 “ Workers of Iniquity, the Brood of Adders,
 “ blind Guides, sitting in Darkness and in the
 “ Shadow of Death: To be short, nothing else
 “ but Children of Perdition and *Inheritors of*
 “ *Hell.*” I have set this Passage before the
 Reader, that he may see what opprobrious
 Names and Characters our Church gives fallen
 Man; such as, *a wicked and crooked Genera-*
tion, rotten and corrupt Trees, &c. &c. What
 a Heap of dishonourable Titles are here con-
 ferred upon the rebellious Creature! What a
 Variety of Expressions are here made use of, to
 describe the Misery and Sinfulness of Man in his

apostate State! This I have taken notice of before*. This looks as if our Reformers were at a Loss to find Names bad enough for the degenerate Race of Mankind. And this is directly contrary to the Practice of some Men, who are so lavish of their Encomiums on human Nature, as if they thought they could never say enough to display its Dignity and Excellence. If any of the established Church do this, let them read their Homilies, and then they will know better. Lastly, does not this Passage clearly teach us, that *all Men universally in Adam* did not lose their Immortality, and become perishable in Soul and Body, but that they were, by his Transgression, made Children of Perdition, and *Inheritors of Hell-fire*?

In the same Homily the Church makes her Lamentation in these Words. "Oh! what a miserable and woful State was this, that the Sin of one Man should destroy and condemn all Men."---This I mentioned under the first Head, to shew, that *Adam's* first Transgression was charged upon all his Seed natural. But now observe the penal Consequence hereof, which we have described in the Words immediately following; "that nothing in the World might be looked for but only Pangs of Death and *Pains of Hell*." Is not this something widely different from the bare Loss of Immortality? Can you possibly reconcile our being exposed to the *Pains of Hell*, with the sole Forfeiture of our Immortality? And soon

soon after we are said not barely to fall from Immortality to Mortality, or from Existence to Non-existence, but "from Heaven to Hell." A few Pages after, *Adam* is called "a Fire-brand of Hell, and a Bond-slave to the Devil." And afterward it is added, "Neither he, nor any of his, had any Right or Interest at all in the Kingdom of Heaven; but were become plain Reprobates and Castaways, being perpetually *damned to the everlasting Pains of Hell-fire.*"—How shocking is this! and yet it is true; our own Church vouches it; and hence we learn, that sinful *Adam*, and all his sinful Progeny, justly deserve to be cast into *Hell-fire*. The ninth Article attests the same Truth; for having described the innate moral Defilement of our Nature, it immediately adds, "In every Person born into this World it deserveth God's Wrath and Damnation." All this shews the Judgment of our Church, and may abundantly satisfy us, that our original Lapse and Degeneracy in *Adam* did not barely entail bodily Death or Non-entity upon us, but did even render us obnoxious to the Torments of Hell for ever.

I shall close this Head with the following Scriptures: *Rom. v. 18. By the Offence of one, Judgment came upon all Men to Condemnation.* Whether *δι' ἐνός παραπτώματος* be translated by the *Offence of one*, as in the Text, or by *one Offence*, as in the Margin, the Consequence will be the same, namely, that by *one Offence of one Man*, viz. *Adam*, all Men incurred the Desert of eternal *Condemnation*. 2dly, As the *Offence*

fence of one here stands opposed to the *Righteousness of one*, viz. CHRIST, it follows, that as the one is imputed for *Justification of Life*, so is the other for *Condemnation* to everlasting Death or Misery. So also, ver. 16. *The Judgment was by one to Condemnation**.

— In the 2^{1st} Verse the Apostle saith, *Sin bath reigned unto Death*. And by *Sin*, he here means *Adam's* sinful Act, in eating the forbidden Fruit, which is by a judicial Appointment of God reckoned to all his Posterity, and so reigns unto *Death*, viz. unto that *Death* which is opposed to *eternal Life*, mentioned in the next Clause, and that is *eternal Death*, or Hell, which is called *Death*, Rom. vi. 23. James i. 15. John viii. 51. This is also stiled the *second Death*, Rev. xxi. 8. This Death God threatened our first Parents with: *In the Day that thou eatest thereof thou shalt surely die*, Gen. ii. 17. where, by *Death*, God intended all that the Scripture includes in that Term, and especially the suffering of endless Punishments in another Life, which the Word *Death* signifies in the Places above-cited, and which the Verb *die* imports, Ezek. xviii. 20. John vi. 50. — xi. 26. Rom. viii. 13. True therefore is that of St. *Augustine*; when it is asked, with what Death God threatened our first Parents; if they transgressed his Command, and did

* The Word *Katakrima* denotes the eternal Sufferings which await the Wicked in a future Life. In this Sense the Word is used, Rom. viii. 1. and the Verb *Katakrimai* bears this Signification, Mat. i. 16.

did not continue in their Obedience? whether Death of the Soul, or of the Body, or of the whole Man, or that which is called the second Death? The Answer is, All these *.

Rom. viii. 7. *The carnal Mind* (and that is the Mind of every Man by Nature) *is Enmity against GOD*. If it had been only an Enemy, then possibly it might have been reconciled; but being *Enmity* in the Abstract, it must be in its own Nature irreconcilable to GOD; and so informs us, that this malevolent Principle must be extirpated, and a Principle of Love to GOD implanted, before our Souls can be holy or happy. Natural Men have an *Enmity* against the Being and Sovereignty of GOD, against his holy Nature and his holy Law; they hate the Gospel of his SON, the Doctrines of his Grace, and the Work of his SPIRIT upon the Heart. This we need not go far to see. And they are so totally ignorant of GOD, so infinitely distant from him, and so diametrically opposite to him, that this same Apostle calls them *Atheists* †. Eph. ii. 12. But what follows? *To be carnally minded is Death*, Rom. viii. 6. *The Mind- ing of the Flesh* ||, is the inherent Depravation of our Nature, and is a proper Expression to denote Original Sin; therefore we see this Phrase is made use of for that Purpose in the

Ninth

* Cum ergo requiritur quam mortem Deus primis hominibus fuerit comminatus, si ab eo mandatum transgredierentur acceptum, nec obedientiam custodirent, utrum animæ, an corporis, an totius hominis, an illam quæ secunda dicitur; respondendum est omnes.

De Civit. Dei, lib. xiii. Cap. 12.

† Αθεοι.

|| Φρονημα σαρκος.

Ninth Article of our Church: and Death here being opposed to *Life and Peace*, must mean eternal Death, as I before noted. This Text therefore is a full Proof that Hell is the Desert of Original Sin.

The greatest Text is still behind, a Text which contains the whole Doctrine, and which therefore I reserve to the last; it is *Eph. ii. 3. Among whom we all had our Conversation in Times past in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath even as others.* The Apostle here reminds the Believers at *Ephesus* of their State before their Calling and Conversion to the Faith of CHRIST; and he does not think it sufficient to admonish them only of their outward evil Conversation, expressed by *fulfilling the Desires of the Flesh and of the Mind*, but he tells them likewise of their Original Depravation, and thereupon calls them *Children of Wrath*; which answers to that of *Peter*, who calls natural Men, *Children of a Curse**. Such are all Men in their natural State, as the Apostle informs us, by saying, in the first Person, *We all were, by Nature, Children of Wrath, even as others.* By *Wrath*, the Apostle here means God's Eternal *Wrath*: And since we are here said to be, *by Nature, Children of Wrath*, this implies, that we are *by Nature Sinners*, for God's *Wrath* is due to none but Sinners, and for nothing but Sin: We are therefore *by Nature Sinners*: And how can this be any otherwise than by having the Sin of *Adam* imputed

* Καταρας τέκνα, 1 Pet. ii. 14.

imputed to us, and a defiled Nature communicated to us? Upon this Account therefore we naturally fall under the Curse of God, and deserve to feel his infinite Wrath and fiery Indignation for ever. So that this Text plainly holds forth both the Guilt and Punishment of Original Sin.

Now since this Place is so clear a Proof of our Point, we must expect that our Adversaries of the *Socinian* and *Pelagian* Persuasion will do all they can to wrest it out of our Hands. Various Methods are used to pervert it; and 'tis with extreme Difficulty our Opposers evade the Force of it. Let us then examine some of their Artifices and Subterfuges whereby they labour to avoid it. And some there are who by *Nature* understand acquired Habit, which, say they, is *Second Nature*, and therefore may not unfitly be called by that Name. But, *first*, though Habit and Custom are called *Second Nature*, does it follow that Nature is no more than acquired Habit or Custom? *2dly*, This Interpretation of the Word would make the Apostle guilty of Tautology. Observe, he had before told them of their actual and habitual Sins, in these Words, *fulfilling the Desires of the Flesh and of the Mind*; and therefore for him to have mentioned it over again, would have been needless and superfluous. A discerning Eye cannot but take notice how gradually the Apostle proceeds from speaking of their wicked Lives and Actions, to lead them to the Fountain of all, the original Corruption of the Heart, *ver. 2, 3* *3dly*, The Scripture uses the Word *Quere*, to signify our Birth, *Gal. ii. 15.* we who are *Jews by Nature*, *i. e.* born such. Again,

gain, *Rom. ii. 14.* the *Gentiles* do by *Nature* the Things contained in the Law. Since the Word *Nature*, in these Places, denotes our Birth or Nativity, why should it not be so understood in the Text before us? What Reason can possibly be assigned for giving the Word another Turn, unless it be the inveterate Prejudice of Men against the Doctrine we are defending?

Again, others labour to confine this Text to the *Gentile* World; but this will be no easy Matter, because of the general, yea, universal Terms the inspired Apostle here makes use of, *we all*, plainly comprehending himself and all Mankind, both *Jews* and *Gentiles*. To this it is objected, that in the 1, 2, 5, 8, and 11th Verses, the divine Writer speaks in the second Person; and from thence they conclude, that in this third Verse there is only an ordinary Enallage of Persons, the First is put for the Second; and when the Apostle says *we*, he means *ye*. But that there is no such Enallage of Persons as is pretended, the following Considerations fully demonstrate. *First*, The Apostle designedly includes himself, as is his constant Way, when he would humble himself upon a Review of his State before Conversion, and extol the Riches of God's Grace in CHRIST JESUS. Thus *Tit. iii. 7.* *We ourselves also were sometimes foolish, disobedient, --* And, *1 Cor. xv. 9.* he calls himself *the least of the Apostles*, and *less than the least of all Saints*, *Eph. iii. 8.* and *the Chief of Sinners*, *1 Tim. i. 15.* Why then should we think the Apostle excludes himself in the Place under Consideration? Or rather

ther have we not abundant Reason to think he speaks in the first Person on purpose to include himself therein? *Secondly*, In the first Verse of this Chapter the Apostle speaks in the second Person; and *you* hath he quickened who were *dead in Trespasses and Sins*: But then, in the fifth Verse he says, even when *we were dead in Sins*. Here you see is an Exchange from the second Person to the first: And what Account can be given of this, unless the Apostle thereby intended to shew that he in his natural State was *dead in Sins* as well as they, and so was quickened by the same divine Power that quickened them? *Thirdly*, Please to observe in the three first Verses he describes the Condition of the *Ephesians*, and all Men by Nature; and then to the End of the Chapter sets forth the State of Grace: In the latter he plainly reckons himself, *v. 4, 5, 10.* and this implies, that he was once in the former. Thus we see the Cavils of our Adversaries are null and void; and this Text shews us, that all Mankind are originally corrupted; and so long as it remains in the Bible, will be an undeniable Testimony of the Truth of the Doctrine of Original Sin. This is the Sin of which the Apostle complains, *Rom. vii. 21. Evil is present with me, it lieth near me**, it sticks close to me, and I can't be rid of it. This Sin cleaves to us, it adheres to our Hearts, it sticks as close to us as our Skin to our Flesh, or our Flesh to our Bones. This

* Εμοί το κακόν παρακείται.

Sin is wrapt up in us, it is deeply rooted in our Natures, and so strongly fastened to our Souls, that nothing but the Almighty Power of God can disentangle us from it. Of this Sin *Jeremiah* speaks, chap. x. ver. 14. *Every Man is brutish in his Knowledge.* Of this Sin *Solomon* was deeply convinced, when he cried out, *Surely I am more brutish than any Man, and have not the Understanding of a Man,* Prov. xxx. 2. And if he who was the wisest Man made such a Complaint, how much more Reason have we to bewail our native Ignorance and *Brutishness*? The late Archbishop * seems sensible of this, when he says, "They (*i. e.* our first Parents) by this first Transgression, did not only lose for themselves the Image and Favour of God, but withal deprived their Posterity of that blessed Estate, *Rom. iii. 23.* and plunged them into the contrary, *Rom. v. 12.* bringing Damnation upon themselves and us all." And another learned Prelate † clearly delivers this Doctrine in these Words, "This Original Sin hath been propagated to us both by Imputation and by real Communication. 1st, By Imputation of *Adam's* particular Transgression, in eating the forbidden Fruit; For we were legally Parties in that Covenant which was at first made with him, therefore cannot but expect to be liable to the Guilt which followed upon the Breach of it, *Rom. v. 12.* 2^{dly}, By real Communication of evil Concupiscence and Depravation

* *Usher*† *Bishop Wilkins*

"tion of our Natures, which was the Confe-
 "quent of the first Rebellion : We were all of
 "us naturally, in our first Parents, as the
 "Streams in the Fountain, or the Branches in
 "the Root, and therefore must needs partake
 "of the same corrupted Nature with them,
 "Job xiv. 4.--xv. 14. This might justly make
 "us more loathsome and abominable in God's
 "Eyes than either Toads or Vipers, or any
 "other the most venomous, hurtful Creatures
 "are in ours ; and for this alone he might justly
 "cut us off and condemn us, tho' it were mere-
 "ly for the Prevention of that Mischief and
 "Enmity against him which the very Principles
 "of our Natures are infected with." I might
 say a great deal more. We have abundant Te-
 stimonies on our Side, both human and divine,
 but I think I have fulfill'd my first Undertaking.
 I have largely explained the Doctrine of Orig-
 inal Sin, and clearly shew'd that *Adam's* Sin is
 imputed to us, that a spiritual Contamination of
 Nature is inherent in us, and that hereupon we
 are justly liable to God's eternal Wrath. Some
 Men cannot bear to hear of this Doctrine, be-
 cause it stains all the Pride of human Glory,
 and debases Man, that excellent Creature, as
 they call him ; yea, this Doctrine resembles
 carnal Men to Brutes and Devils, seeing they
 are naturally tinged with all the sensual In-
 clinations of the one, and all the malignant
 Qualities of the other. Hence it is that this
 Doctrine is generally disrelished by the proud
 Philosopher and the self-righteous Moralist.
 But convicted Sinners feel the Truth of it in their
 E Hearts.

Hearts. And believe me, that is the best Divinity which lays the Creature lowest, and exalts CHRIST highest. None savingly know the LORD JESUS, but those who are in some degree acquainted with the inward Corruption of their Hearts. If the Reader is wounded with an experimental Sense of his indwelling Pollution and Sinfulness, he will gladly hear, and greedily embrace the free Salvation of CHRIST JESUS. But *they that are whole need not a Physician*. They that have no sensible Experience of their lost Estate by Nature, neither see the Necessity, nor know the Value of a Saviour.

Upon the whole we may learn, *First*, to disclaim all Pretensions to the Merit of Heaven. We are Sinners by Nature as well as by Practice, and we deserve nothing but Hell. When we have done all we can, our natural Righteousness will never merit Heaven. Consequently the supererogatory Works of the *Papists*, and the Self-Righteousness of *Sacnians*, *Pelagians* and *Semipelagians*, falls to the Ground. 'Tis true, proud Nature is not willing to acknowledge she deserves Hell. It is a very great Conviction of the Spirit, when Persons are enabled sincerely to make this Confession. Many, indeed, formally say, they deserve Hell, who do not consider what Hell is. Yet none go to Heaven, but those who first see they deserve Hell; and none are saved but those who own they deserve to be damned. Are you convinced of this? Do you know you deserve Hell? Do you seriously acknowledge

Dam-

Damnation is your Due, if God was to deal with you in strict Justice? Happy are they who have this Knowledge of themselves and their own Demerit. This is the first Step to Eternal Salvation. If therefore God by his SPIRIT hath shew'd you your miserable Condition by Nature, he will surely shew you his Free, Rich, Sovereign Salvation by Grace.

Secondly, We cannot but observe, what a Parallel there is between our Apostacy in *Adam*, and our Restoration by *CHRIST*. As on the one hand, we have Sin Imputed, Sin Inherent, and deserve Everlasting Damnation; so on the other, we have Righteousness Imputed, Righteousness Inherent, and are entitled to Everlasting Salvation. These are both of them great and wonderful Mysteries; and they mutually explain and illustrate each other: The greater Knowledge you have of the one, the greater Knowledge you will have of the other; and the experimental Knowledge of both is best. If a Man sees himself in the First *Adam* without seeing himself in the Second, 'tis enough to drive him to Despair and Distraction; and to make him perfectly miserable. But when a Person sees himself in the Second *Adam*, *CHRIST* Jesus, it makes his Heart rejoice; and such a Soul is truly Happy, unspeakably Happy, eternally Happy.

C H A P. II.

Of JUSTIFICATION by FAITH.

INDEED it would grieve me to speak of the Ruin of Mankind, without pointing out the Way of their Recovery. It would be infinitely better for Man not to know his Disease, than not to know the Remedy. Having then in the foregoing Chapter, declared the deplorable State of Man by Nature, as he lies under the Guilt and Curse of Original Sin, I now come to treat of his Salvation by CHRIST Jesus, and to discourse of Justification by Faith alone. I take unspeakable Pleasure and Satisfaction in speaking upon this Subject, and I could dilate upon this Theme for ever. I had a great Love for this Doctrine long before I felt the Power and Efficacy of it upon my own Heart, but since I have tasted its Sweetness and Excellency, it is become the Life of my Soul, the Joy of my Heart, and the Support and Comfort of my Spirit. My Delight and Glory is in proclaiming this Evangelical Truth; and I wish I could hear it preach'd in all the Churches in *England*. I know, indeed, it is an arduous Undertaking for such a Strippling as I to attempt to handle this grand and important Article of our Religion. I know
my

my own Weakness, and trust in the LORD for Strength; I depend upon his Assistance; through his Grace strengthening me, I can do all Things. And that I may set this Doctrine before the Reader in the clearest Light I can, I choose to state it in the five following Propositions, each of which (if GOD enables me) I will undertake to make good from the Homilies and Articles of the Church of *England* :

I. Men can do no good Works acceptable to GOD before Faith and Justification.

II. Justifying Faith is the Gift of GOD.

III. Justification is by Faith only.

IV. Works have *no Part* in our Justification.

V. Good Works follow after Justification, and are the Fruits of Justifying Faith.

I. I am *first* to shew, that Men can do no good Works acceptable to GOD before Faith and Justification. And this is more than once asserted in the Homily of good Works, where we meet with this Passage, " Faith giveth Life
" to the Soul, and they be as much dead to
" GOD that lack Faith, as they be to the
" World whose Bodies lack Souls. Without
" Faith, all that is done of us is but *Dead be-*
" *fore* GOD, altho' the Work seem never so
" gay and glorious before Men; even as the
" Picture graven or painted, is but a dead Re-

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“ presentation of the Thing itself, and is with-
 “ out Life or any manner of moving ; so be
 “ the Works of all unfaithful Persons ---- They
 “ be but the *Shadows* and *Shews* of lively and
 “ good Things, and not good and lively
 “ Things indeed --- Without Faith no Work
 “ is good before God.” These Words are
 clear, and need no Commentary to explain
 them. All Works without Faith, are here
 said to be *Dead*, just as a Picture is but a dead
 Representation of the Original. The same
 Doctrine is afterwards confirmed and exempli-
 fied by the following Instance, “ If a Heathen
 “ Man cloath the Naked, feed the Hungry,
 “ and do such other like Works ; yet because
 “ he doeth them not in Faith, for the Ho-
 “ nour and Love of God, they be but *Dead*,
 “ vain and fruitless Works to him.” ---- Again,
 it is said in the same Homily, “ Faith of itself
 “ is full of good Works, and nothing is Good
 “ without Faith. And for a Similitude he
 “ [*Augustine*] saith, that they which glister
 “ and thine in Good Works, without Faith in
 “ God, be like *Dead Men*, which have good-
 “ ly and precious Tombs, and yet it availeth
 “ them nothing --- He that doth good Deeds,
 “ yet without Faith, he hath no Life.” Per-
 sons may be outwardly Moral and Virtuous,
 they may appear very Good and Righteous,
 and yet have no living Faith in the LORD JE-
 sus. This is a common Case. Men abound
 in Works seemingly good, when yet they
 themselves are Infidels in their Hearts. Hence
 all their Good Works, for want of Faith in
 the

the Blood of CHRIST, are *Dead* before GOD, and will no more profit their Souls than gilded Sepulchres profit dead Bodies.

The Thirteenth Article is much to our Purpose; it runs thus:

XIII. *Of Works before Justification.*

“ Works done before the Grace of CHRIST,
 “ and the Inspiration of his SPIRIT, are not
 “ pleasant to GOD, forasmuch as they spring
 “ not of Faith in JESUS CHRIST, neither do
 “ they make Men *meet to receive Grace*, or
 “ (as the School Authors say) deserve Grace
 “ of Congruity; yea rather, for that they are
 “ not done as GOD hath willed and command-
 “ ed them to be done, we doubt not but they
 “ have the *Nature* of Sin.” We see here
 what Estimate our Church makes of Works
 done before Faith and Justification: They
 have not only the Form or Appearance, but
 even the very *Nature* of Sin. “ All the Works
 “ of Unbelievers and Natural Men (saith Bi-
 “ shop Sanderſon) are not only stained with
 “ Sin, (for ſo are the beſt Works of the Faith-
 “ ful too) but alſo are *really* and *truly* Sins*.
 Hence the popiſh Doctrine of Grace of Con-
 gruity, or Men’s making themſelves *meet to*
receive Grace, is juſtly condemned. Indeed
 I could wiſh none but *Papiſts* held the ſaid
 Doctrine. But, alas! there is Popery enough
 without going to *Rome* for it. Yet I would

observe, this Article which condemns the Grace of Congruity of the *Papists* does equally condemn the preparatory Conditions of the *Socinians* and *Remonstrants*. What a Folly is it to talk of, or to suppose in *fallen* Man, Conditions previous to his Justification? They who talk at this rate, know not what they say, nor whereof they affirm. In a natural Man there is no *Meetness*, but a *Meetness* to Sin, and a *Meetness* to be damned. They who know themselves, know this. And there are no Conditions prerequisite to Justification, but what GOD by his SPIRIT is pleased to work in Men's Hearts. None are *meet* to receive Grace, till GOD makes them so. None are *meet* to obey the Gospel, till GOD implants in their Souls a Principle of Faith and Evangelical Obedience. Before this is done, there is no *Meetness* in the Creature, no Disposition to any thing spiritually Good; neither are any of our Works acceptable and well-pleasing in the Sight of Almighty GOD. This is the Doctrine of the Church of *England*, and they are all Dissenters from her Articles and Homilies that assert the contrary.

And as this Doctrine is agreeable to the Constitution of our Church, so is it exactly consonant with the Holy Scriptures. Thus saith *Solomon*, Prov. xv. 8. *The Sacrifice of the Wicked is an Abomination to the LORD*. All Unbelievers are wicked Persons; how sober and upright soever their Lives may be, their Hearts are wicked and impious. And while they are in this State, all their *Sacrifices*, *i. e.* their religious

gious Performances, are not barely unacceptable, but abominable, yea an *Abomination* (in the Abstract) *unto the LORD*. The same thing is again asserted, *Cb. xxi. v. 27.* which plainly shews us the Judgment of *Solomon* in this matter. And hence we learn, that all the Works of those who have no saving Faith in *CHRIST* are odious and abhor'd of Almighty *GOD*. We may observe *Sacrifice* is here opposed to *Prayer* in the next Clause, for when the *Jews* offer'd *Sacrifice* they generally joined *Prayer* with it. This Text therefore teaches us, that both the *Prayers* and the *Sacrifices* of the *Wicked* are equally displeasing in the Sight of *GOD*. Some make an ill use of this Text, and from hence take Occasion, to omit *Prayer*; for say they, the *Prayer of the Wicked is an Abomination to the LORD*, and therefore we think it better not to pray at all. Thus the Devil deludes them. Such Persons ought to consider, *First*, It is not the Design of the inspired Writer to deter Men from *Prayer*, but only to warn them against *praying* with their Hearts full of Impenitency and Infidelity. The Use therefore we are to make of this Text, is not to omit praying at all, but to approach the *LORD* in an acceptable manner; which we can do no otherwise, than by drawing near to the Throne of his Grace through Faith in his dear Son, and *lifting up holy Hands* in *Prayer without Wrath and Doubting.* 1 Tim. ii. 8. *Secondly*, the *Omission of Prayer* is a Sin of itself, and in its own Nature, whereas the *Prayer of the Wicked* is not a Sin it itself, but only in respect of the Form

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Form or Manner of performing it, viz. because Evangelical Faith is wanting. Altho' therefore the *Prayer* of the *Wicked* is an *Abomination* to the LORD, yet their *Omission of Prayer* is a much greater *Abomination*. The *Wicked* then had much better pray as well as they can, than not pray at all. *Thirdly*, 'Tis true indeed, if Men pray against Sin in general, or any one Sin in particular, and yet indulge themselves in the wilful and habitual Practice of it; what Hypocrisy is all this! To be sure such Prayers must be very loathsome and detestable in the Eyes of the Almighty: But then if Persons are awakened to a Sense of their Wickedness, if they groan under the Burthen of it, and desire to be delivered from it, will you say, that their *Prayers* are an *Abomination* to the LORD? This can never be, else what is the meaning of that Promise in *Isaiah*, *Seek ye the LORD while he may be found, call ye upon him while he is near; let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the LORD, and he will have Mercy upon him, and to our GOD, for he will abundantly pardon him.* This shews how groundless this Cavil is. And the Truth of all is, Men are willing to omit Prayer, and so the Devil and their own wicked Hearts furnish them with many Pleas and Pretences to excuse themselves.

Our Saviour delivers this Doctrine, *John xiv. 6. No Man cometh unto the Father but by me.* Our Persons and our Performances are both accepted of GOD upon the same Foundation; but

but our Persons are not accepted without Faith in CHRIST, neither therefore are our Performances. This Text then is a plain Proof, that none of our Good Works are pleasing to GOD, till we have Faith in his Son CHRIST JESUS our LORD.

The Apostle *Paul*, in many Places, asserts this Truth. Thus *Rom. viii. 8.* *So then they that are in the Flesh cannot please GOD.* *Flesh* here denotes the same as the *minding of the Flesh*, ver. 6. *i. e.* the unregenerate State of Man. All who are in this State *cannot please GOD*, and the Reason is, because they have no Faith in the Mediator; for, as *St. John* saith, *Whosoever believeth that JESUS is the CHRIST is born of GOD*, 1 *John v. 1.* So on the contrary, those who are not born of GOD do not believe. Therefore Unregenerate and Unbelievers, are Terms convertible; and therefore of these latter, as well as the former, the Apostle affirms, that they *cannot please GOD*; he does not say, they cannot so easily, they cannot so exactly, they cannot so perfectly; but he speaks simply and absolutely, they *cannot*; to let us know they *cannot please* him in any Measure or Degree. Let them do what they will or can, still so long as Unbelief is in their Hearts, this poisons all their Services, and makes their best Works unacceptable and offensive to Almighty GOD.

So again *Ch. xiv. ver. 23.* *Whatsoever is not of Faith is Sin.* Whatsoever Work or Action does not spring out of Faith*, as the Fruit out

* Εκ Πιστεως.

out of the Tree, is *Sin*, and so consequently must be displeasing to our heavenly Father. 'Tis true, the holy Apostle delivers this Sentence particularly, concerning eating divers or all kinds of Meats, which some weak Christians lately converted from *Judaism* scrupled: The Divine Teacher therefore here admonishes such scrupulous Persons to abstain, informing them, that since they questioned the Lawfulness of it, it would be *Sin* in them to eat; altho' to others who had no Doubt nor Scruple concerning it, it would be no *Sin* at all, *ver. 2.--23.* But then we are also to observe that the Apostle lays this down as a general Maxim in Christian Divinity, and accordingly we are to take it in a large Sense; and so it teacheth us, that all our Works without Faith, are nothing Worth; they are sinful, yea, *Sin* itself, saith the Apostle. And I remember the Church of *England* in one of her Homilies * makes this Use and Application of this Text.

The same infallible Author speaks the same Language, *Heb. xi. 6.* But *without Faith it is impossible to please him*, viz. GOD. The Apostle, in the Words foregoing, had testified that *Enoch pleased GOD*; whence it inevitably follows, that he must have been a Believer in CHRIST, for *without Faith in him 'tis absolutely impossible to please GOD.* And as *Enoch* could not please GOD without Faith, so neither can any other Person. This therefore is universally

* Of Good Works.

verſally true, that none of our Services, how ſpecious or perfect ſoever they may ſeem, can pleaſe God, if they are not done in the Faith of CHRIST. And thus I think I have ſaid enough to prove and eſtabliſh my firſt Propoſition. This and the forementioned Texts evidently declare, that no Good Works, acceptable to God, can poſſibly be done by us, before we believe in the Saviour, and are juſtified.

From what hath been ſaid we infer,

I. The Neceſſity of Faith in the Redeemer.

II. The utter Impoſſibility of Juſtification by Works.

I. How neceſſary is Faith in the Redeemer? Neither our Perſons nor our Services are accepted of God without it. How earneſtly then ſhould we ſeek after this Grace? How unwearied ſhould we be in the Purſuit of it? All the Good Works you do are diſpleaſing to God, unleſs they ſpring from a living Principle of Faith in CHRIST JESUS our LORD. Never therefore give any Reſt to your Soul till you find this gracious Principle wrought in you. Cry Day and Night to God to implant it in your Heart. It is Faith in CHRIST which recommends both our Perſons and our Performances to the Acceptance of our heavenly Father, and without this neither the Works of Heathen Philoſophers nor Chriſtian Profeſſors are well-pleaſing in his Eye. *Gentile, Jew*

and

and Christians, stand upon the same Foundation in this Respect; they all equally stand in need of, and are equally beholden to the Merits of CHRIST to interest them in the divine Favour. Are you therefore profess'd Christians? still I must press and exhort and beseech you to believe in the LORD JESUS CHRIST, or else you cannot be saved. You may be ready to think with yourselves, do not Christians believe in CHRIST? How else are they Christians? And in what an extravagant Way doth this Man talk, when he exhorts Christians to believe in CHRIST? If he exhorted Heathens to believe in CHRIST, we should not so much wonder at it; but to exhort Christians to believe in CHRIST, seems to us quite needless and superfluous, yea, inconsistent and contradictory. This is a common Objection; and 'tis true indeed, if Persons do not believe in CHRIST, they are no Christians: But then how many pass for Christians who have no vital Faith in the Blood of CHRIST, yea, perhaps, maliciously oppose the Doctrine of true evangelical Faith, and ridicule all Christian Experience? Alas! all are not *Israel* that are of *Israel*. All are not Christians that take to themselves the Name and Profession of Christianity. Many ('tis to be feared) call themselves Christians, who yet know no more of Saving Faith in CHRIST than *Jews*, *Turks*, *Papists* or *Pagans*. Indeed 'tis an easy Matter for Men to say they believe in CHRIST, but then 'tis not so soon done as said. Let me exhort thee therefore, dear Reader, to enquire how 'tis
with

with thy own Soul. Thou mayest have heard of JESUS CHRIST with *the bearing of the Ear*, but hath the *Eye** of thy Faith *seen him*? Hast thou beheld his Fulness and All-sufficiency? Hast thou had a View of his incomparable Excellency? Hast thou felt in thy Heart the absolute Necessity of just such a Saviour as he is? If thou hast not, assure thyself that thou art yet in Sin and Unbelief, and hast no saving Acquaintance with the dear Immanuel. I now therefore call upon all Christians; I command you all, in the Name of the LORD JESUS CHRIST, *Examine yourselves whether you be in the Faith*, 2 Cor. xiii. 5.

But how stands the Case if Persons are not only nominally but really Believers in CHRIST? Is it reasonable and expedient to exhort such to believe in his Name? What think you? Is it advisable to follow our Saviour's Example, or is it not? If it is, observe what he says to his Disciples, *John xiv. 1. Ye believe in GOD, believe also in me.* Our LORD's Disciples were Believers at this Time, and yet you see he exhorts them to believe in him, which shews that it is highly, yea, infinitely reasonable to call upon Believers to believe in CHRIST. And what think you of the *Ephesians* and *Thessalonians*, to whom St. Paul directed three of his Epistles? I presume you will allow they were Christians; and yet you may observe, the sacred Writer exhorts the former to take *the Shield of Faith*, and the latter to put on *the Breast-*

* Job xlii. 5.

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*Breast-plate of Faith**. The Evangelist *John* puts this Matter beyond Doubt, 1 *John* v. 13. *These Things have I written unto you that believe on the Name of the Son of GOD, that you may know that ye have eternal Life, and that ye may believe on the Name of the Son of GOD.* The holy Apostle here doth not write to Heathens, but to Christians; he doth not write to Unbelievers, but to *Believers*; and for what Purpose? Why, the inspired Author himself tells us, that they may *believe on the Name of the Son of GOD*. All this shews, that 'tis necessary to exhort not only Heathens and Infidels, but even Christians, to *believe* in CHRIST. The Reason of this is easily assigned; for Faith is a progressive Grace, and (if it is of a right Sort) is continually upon the Increase, and makes perpetual Advances towards the Maturity of a full Assurance. All who are true Believers find the Use and Influence of such Exhortations, to strengthen and perfect their Faith; they cannot rest in their present Attainments, but are continually pursuing after greater Measures of this heavenly Grace. Let us all then forget the Things that are behind, and reach forth unto those which are before, if *we may apprehend that for which we are apprehended of Christ Jesus*, Phil. iii. 12, 13.

II. From hence we infer the Impossibility of Justification by Works. This is plain and obvious; for if we can do no good Works acceptable

* Eph. vi. 16. 1 *Theff.* v. 8.

able to GOD before our Justification, how then can we be justified by our Works? This is utterly impossible. If we were to be justified by our good Works, they must of Necessity precede our Justification, which they do not, and consequently we are not justified by them. My late Lord of St. *Asaph* plainly saw the Force of this Way of arguing, and therefore in his private Thoughts he bears a noble Testimony on our side. " 'Tis a Matter of Admission to me, how any one that pretends to the Use of his Reason, can imagine that he should be accepted before GOD for what comes from himself. For how is it possible that I should be justified by good Works, when I can do no good Works at all before I be first justified? My Works cannot be accepted as good before my Person be so; nor can my Person be accepted of GOD till ingrafted into CHRIST, before which engraving into the true Vine 'tis impossible I should bring forth good Fruit; for *the Plowing of the Wicked is Sin*, says Solomon; yea, *the Sacrifices of the Wicked are an Abomination to the LORD*, Prov. xxi. 4. --- xv. 8." Thus speaks this judicious Writer, this Phoenix of the *British* Divines, as he is called; and he hath the Scriptures, and the XIIIth Article of the Church of *England*, to countenance him herein, as I have before shew'd.

And if the above Argumentation be allowed, then who sees not that this is a previous Proof of our third and fourth Propositions? And truly I know no possible Way of evading

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the Force of this, unless our Adversaries have Recourse to that Variety of Justifications which they have invented, which is an Artifice they frequently make use of just to blind their own Eyes, and to obscure Divine Truths. Accordingly you will often observe them making a Distinction between the Justification of Heathens and the Justification of Christians, between Justification at Baptism, or at the Time of Believing, and Justification at the Day of Judgment. But what mean these groundless Distinctions? Have they any Foundation in Scripture? *First*, The Scripture mentions but one Way of Justification both for Heathens and Christians, and that is by Faith, *seeing it is one G O D who shall justify the Circumcision by Faith, and Uncircumcision through Faith*, Rom. iii. 30. *Secondly*, The Scripture speaks of but one Time of Justification, and that is when Persons believe in CHRIST; so *Acts* xiii. 39. And *every Believer in him is justified* *. And our Saviour saith, *He that believeth on me hath everlasting Life* †. Which shews that when Souls believe in JESUS, they are instantly and forthwith justified. We see then that Justification is a Privilege conferred on Believers while they are in this present World. As to Justification at the Day of Judgment, it is nothing else but God's solemn Declaration and open Acceptance of those whom he hath in this Life justified: God will then accept none who were

* *Και ἐν τούτῳ πᾶς ὁ πιστευὼν δικαιεῖται.*

† *ἔχει (in the present Tense.)*

not justified before they departed hence. Of this declarative Justification, saith our LORD, *I will confess*, i. e. publicly own and approve of those who *have confessed me before Men*.--- *Then shall the Righteous shine forth as the Sun in the Kingdom of their Father*, Matth. x. 32.--- xiii. 43.

II. Justifying Faith is the Gift of GOD. This Proposition contains two Particulars. Accordingly in explaining it, we shall, *First*, Enquire what Faith is. *Secondly*, We shall shew that it is the Gift of GOD.

First, What is Faith? And the shortest and withal the surest Way to know this is to consult the Holy Scriptures. There we are informed, that *Faith is the Substance of Things hoped for, the Evidence of Things not seen*. This is a general Description of Faith. Faith is here described by two of its essential Parts or Properties. *First*, It is *the Substance of Things hoped for*. --- Faith is the Foundation of Hope. We must believe the Truth of a Promise before we can hope for its Accomplishment. Hope therefore immediately follows Faith. Faith and Hope are nearly related. Faith brings near to us those Things which are the Objects of our Hope; it gives us a present Possession and Enjoyment of them, and gives them a present Being and *Subsistence* in us, and is therefore fitly and properly called the *Substance of Things hoped for*. The Greek Word * is sometimes †

* Υποστασις.

† 2 Cor. ix. 4. Heb iii. 14.

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translated *Confidence*, as signifying that full Assurance which Faith gives us of our obtaining the full Fruition of those Things for which we hope, and which we partly possess at present. *Secondly, Faith is the Evidence of Things not seen.* It gives us a View of the invisible Glories of another World. It is a spiritual Optic, whereby we discern those Things which are concealed from the Eyes of our Body, and which are unseen by the Eye of Natural Reason. Faith is the *Evidence or Demonstration* || of these Things ; it so illuminates and magnifies them, and gives us such a near Prospect of them, and such a clear Insight into them, as leaves no Doubt upon our Minds of their Truth and Reality. This is an Account of Faith at large, and comprises in it as well an historical Assent to revealed Truths, as a saving Acquaintance with Jesus the Mediator.

But then justifying Faith, or Faith as it especially refers to CHRIST, and hath his Merits and Righteousness for its Object, is variously expressed and represented in Holy Scripture. Sometimes this Faith is signified by *coming to CHRIST*. So saith our blessed LORD ; *Come unto me all ye that labour.--- And he that cometh to me shall never hunger, and he that believeth on me shall never thirst,* John vi. 35. The latter Clause explains the former, and lets us know that *coming to CHRIST* is as much as *believing in him*. Sinners, by Nature, are at an infinite Distance from GOD : they have lost all

Communion with him, and are become entire Strangers to him. *We all like Sheep have gone astray*,---but by Faith we return unto JESUS *the Shepherd and Bishop of our Souls*.--- And by him we have Access by one SPIRIT unto GOD *the Father*. Isaiah liii. 6. 1 Pet. ii. 25. Eph. ii. 18.

Saving Faith is sometimes meant by *leaning* upon CHRIST. The Church is said to come up from the Wilderness *leaning upon her Beloved*, Cant. viii. 5. *Leaning* implies our own Weakness and Inability. A Person *leans* upon a Staff or Pillar when he is weak, just ready to faint, and unable to support himself. In like Manner when a Sinner feels his own Weakness, when he is oppressed with the insupportable Weight of Sin, and finds himself just ready to sink under it, then he *leans* upon CHRIST, is supported by him, and derives spiritual Strength and Refreshment from him.

Sometimes the Word *Rest* is made use of to denote living Faith in CHRIST. *Rest in the LORD*, saith the Psalmist, *Psal. xxxvii. 7.* and our Saviour promises to give *Rest* to those who come unto him, *Matth. xi. 28.* As the weary Mariner finds *Rest* in the Haven, or as the weary Traveller *rests* when he gets home, so the weary Sinner hath *Rest* for his Soul when he believes in CHRIST.

Sometimes this Faith is intended by *Staying*. Thus GOD commands those *who walk in Darkness, to trust in the Name of the LORD, and stay upon their GOD*, Isa. l. 10. And the Remnant of Israel are described as *staying upon the*

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LORD, the Holy One of Israel in Truth, Isa. x. 20. So again, chap. xxvi. ver. 3. Thou wilt keep him in perfect Peace whose Mind is stayed on thee; because he trusteth in thee. This Text teacheth us, that *Staying* is equivalent to *Trusting*, i. e. Believing. Man in this World is like a Ship at Sea. An Unbeliever is like a Ship, in a tempestuous Ocean, without Ballast or Anchor. A Believer is a Ship at Stays; Faith is the Cable, and CHRIST is the *Anchor sure and stedfast*, Heb. vi. 19. And although Winds blow hard and Billows run high, yet they shall never be able to drive him from his Anchor, nor sink him in the Sea of Perdition.

In some Places of Scripture, the Word *Roll* expresseth that Act of Faith which is justifying. *He trusted in the LORD*, saith David, *Psal. xxii. 8.* or, as 'tis in the Margin *, *He rolled himself on the LORD.* So also, *Psal. xxxvii. 5. Commit thy Way unto the LORD.* Or, according to the Hebrew, *Roll thy Way on the LORD.* *Rolling on the LORD*, is believing or trusting in him; and since the Scripture uses this Expression, we cannot doubt of the Significancy and Propriety of it. And if *rolling on the LORD*, i. e. *rolling on God the Father*, be a proper Expression, why not *rolling on God the Son*? Many pious Divines therefore have made use of the Phrase, *Rolling on CHRIST*, to denote Saving Faith in him. And those who are experimentally acquainted with CHRIST know the Fitness and Suitableness of this Expression

to specify their Reliance upon CHRIST, to describe their casting their Souls entirely upon him, and entrusting the whole Affair of their Salvation in his Hand. Notwithstanding this, some Persons cannot bear this Way of speaking, they look upon it as no better than Cant and Enthusiasm, and ridicule and deride all who make use of it. But Men will speak Evil of Things they know not. Hereby they shew their Ignorance, both of the Scriptures, and also of the Power of GOD. Thus the Infidels in *David's* Time reproached him, *Psal.* xxii. 8. and thus the Scribes and Elders mock'd and reviled our Saviour, *Matth.* xxvii. 43. so that we see ancient and modern Scoffers agree. The Mockers of our Day symbolize with the Mockers of old, they go Hand in Hand, they use the very same Taunts and Jeers, and discover the same Infidelity and Depravity of Heart. If CHRIST himself was thus derided, why should his Followers expect any better Treatment? Is the Servant above his Master? or the Disciple above his LORD? If therefore they have thus hated and maligned the Master of the House, how much more those of his Household? If they shot out sharp Arrows, even bitter Words, at the LORD JESUS himself, how can you expect to escape them? Or why should you think much of bearing those *cruel Mockings* which CHRIST JESUS endured before you, and for your Sake? And with respect to the Adversaries, they perhaps may think they only laugh at a few Cant-Terms and odd Expressions of some poor, silly, whimsical Enthusiasts:

But this is bad enough, seeing these Terms and Expressions are found in Scripture, as I have before shewed. But the whole Truth of the Matter is, these profane Scoffers do not ridicule Words and Phrases only, but they deride and banter the Things signified thereby; and therefore they are highly criminal, and (if they repent not) will bring upon themselves swift Destruction.

Receiving CHRIST is another Scriptural Denotation of saving Faith. Thus *John* i. 12. *But as many as received him to them gave he Power to become the Sons of GOD, even to them that believe in his Name:* So that we see receiving CHRIST is believing in him; therefore, saith the Apostle, *Col.* ii. 6. *as ye have received the LORD JESUS. --- Hence we hear of laying bold upon the Hope set before us, Heb.* vi. 18. and of holding fast that which we have received, *Rev.* iii. 3. All which signifies our Reception of CHRIST. This Reception of CHRIST is the Life of Faith. Thereby a Soul applies and appropriates the LORD CHRIST to himself, and can with *Thomas*, call him *my LORD and my GOD*, or say with the Apostle *Paul*, *he loved me and gave himself for me.* A true Believer receives CHRIST, and possesses him as his own Right and Property. Possession is the Foundation of all Happiness. Possession sweetens all Blessings to us, whether Temporal or Eternal. When a Worldling takes a Survey of large Tracts of Ground, when he sees great Sums of Money, or casts his Eyes on fine Bays of Building, if he can say, All this is mine, how
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is his carnal Heart delighted ! and with what sensible Pleasure is his earthly Mind affected ! It is just so in spiritual Things. When a Soul, by the Eye of Faith, sees the unsearchable Riches of CHRIST, when he hath the heavenly *Canaan* laid before him as in a Map ; and when he beholds a Building of GOD Eternal in the Heavens, if he can say (and say upon sure Grounds) all this is mine ; how wonderfully is the Soul transported ! and what solid Joy does a Christian feel at such a Time ! 'Tis the Possession of these Things that endears them unto him, and they give him infinitely greater Happiness and Satisfaction, than all the Pleasures and Profits of this World could possibly afford. |

Thus I have given you the Scriptural Account of Faith ; and this I hope will satisfy you : If it will not, I know not what will. You perhaps may be for a Faith of a more Mathematical Exactness, you may desire a more logical Definition of this Grace. But beware (I beseech you) lest you mistake the Shadow for the Substance, and rest in the Definition, instead of the Thing itself. You may turn over Volumes of Theological Writings, and you will find different Divines give different Definitions of Faith, and every one thinks his own the best. GOD is not confin'd to Rules of Logick. He does not delight to entertain us with Philosophical Definitions. He is infinitely above all. And he gives Descriptions of Things according to his infinite Wisdom. Whatsoever right Conceptions we have of justifying Faith, we must borrow from his holy Word :
And

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And there we find this Grace described by *coming to, receiving of, leaning, resting, staying* and rolling upon CHRIST.

After all, a Person will best know what Faith is, when he is possessed of it. You may give a Man born blind as many Definitions of Light as you please, yet he will never know what Light is, 'till his Eyes are opened, and he sees it. Just so you may give an Unbeliever as many Descriptions of Faith as you please or can, yet he will never know what Faith is, till he hath it in his Heart. Doth any one therefore enquire what Faith is? Let him believe on the LORD JESUS CHRIST, and then he will know what Faith is, and never till then. The Experience of the Thing best informs us of the Nature of it. If the Reader hath not yet had this Experience, I come now to tell him how and where he may attain it; for,

Secondly, Faith is the Gift of God. This was the second Thing to be proved. And this is clearly demonstrated from the Homilies and Liturgies of the Church of *England*.

The Homily on Prayer directs us, "first of all to crave such Things as properly belong to our Salvation, as the Gift of Repentance, the *Gift of Faith*."

The Homily on the Misery of Man tell us, "we have neither *Faith*, Charity, Hope, Patience, Chastity, nor any thing else that good is, but of God, and therefore these Virtues be called there (*viz. Gal. v.*) the *Fruits of the Holy Ghost*, and not the Fruits of Man."

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Accord-

According to this, *Faith* is not the Produce of Man's Free-will, or natural Power, but the *Fruit, and Produce of the Holy Ghost*. And this is rightly reduc'd from the Misery of Man in his lapsed Estate; for as a Natural Man hath not in himself Love to God, Humility, Purity of Heart, or any other Grace, so neither hath he the Grace of Faith. And all the Allegations from Scripture or Reason, that prove Man is destitute of any other Christian Grace, or Virtue, will equally prove that he is destitute of this also.

Accordingly in the Homily of the Salvation of Mankind we are told, that "three Things must go together in our Justification ---" and the third is a *true and lively Faith* in "the Merits of JESUS CHRIST, which yet is not ours, but by GOD's *working in us*." If our Faith is such as we work in ourselves, and not such as GOD by his SPIRIT *works in us*; then ours is not a *true and lively*, but a false and dead Faith. Some allow that Faith is the Gift of GOD, but then by Faith they mean the Objects of Faith, *viz.* CHRIST, the Scriptures and all Divine Revelation. But this Passage speaks of a Faith of GOD's *working in us*, which you see is not so properly applicable to the Objects of Faith, as to the Grace or Principle of Faith in the Heart.

The Homily for Rogation Week exhorts to "hear what is testified first of *the Gift of Faith*, "the first Entry into a Christian Life, without which no Man can please God." In the Margin *Eph. ii. 8.* is referr'd to, which we shall

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shall have Occasion to consider afterwards.

The Liturgy is full of this Doctrine. In one Collect * it is said, " Almighty and " Everlasting God, *give* unto us the *Increase of Faith*, Hope and Charity, &c." If the *Increase of Faith* be God's Gift, then so is the first Seed and Principle thereof for the same Reason. Accordingly we find the Church returning Thanks to God in this Manner; " We give thee humble Thanks " that thou hast vouchsafed to call us to the " Knowledge of thy Grace and *Faith* in " Thee: †" And it would be endless to mention all the Passages in the Liturgy to this Purpose. I only just take Notice, that as Faith, so likewise *Repentance* is the Gift of God. The Homily on Repentance says, " He " (CHRIST) was exalted to *give Repentance* " and Remission of Sins unto *Israel*." — " We must beware and take heed that we do " in no wise think in our Hearts, imagine, " or believe that we are able to *repent* aright, " or to turn effectually unto the LORD by " our own Might and Strength." — " To " *repent* is a good Gift of GOD." — And in the Liturgy, " That it may please thee to *give* " us true *Repentance*." This is agreeable to Scripture ‡: And this may serve to correct the Error of those who tell Men Repentance is in their own Power, and they may repent when they will.

* Fourteenth Sunday after Trinity.

† Office of Baptism.

‡ *Act* v. 31. *xi.* 18. *2 Tim.* ii. 25. &c. &c.

But to return. The Scriptures are clear in this Point. Our Saviour saith to *Peter*, *Matt. xvi. 17. Blessed art thou Simon Barjona, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* *Peter* is pronounced *blessed*, because he had not a human but a divine Faith wrought in his Soul; not *Flesh* and *Blood*, *i. e.* neither his own Reason and natural Understanding, nor yet the Instruction or Argumentation of others; but the *Father* only revealed it unto him, that *CHRIST* was the Son of the living *GOD*, ver. 16. We are not to look upon this as an extraordinary Revelation. This Revelation is common to all true Christians; and unless the same heavenly Power reveals *CHRIST* in our Hearts, we shall never believe to any saving Purpose. And *GOD* works this Grace of Faith in his Children by the Influence of the *HOLY GHOST*, who is therefore called the *SPIRIT of Faith*, 2 Cor. iv. 13. Agreeable to which the Apostle *Paul* tells us, that no Man can say *JESUS is the LORD* but by the *Holy Ghost*, 1 Cor. xii. 3. which shews that the eternal *SPIRIT* is the Efficient of justifying Faith.

In *John* vi. 44. our Saviour declares the utter Inability of Man to believe of himself; *No Man can come to me, except the Father which hath sent me draw him.* ---- And therefore in the next Verse he very seasonably adds, *Every Man therefore that hath heard and hath learned of the Father cometh unto me, i. e. believeth in me.* They, and they only, who

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who are drawn of the Father, who *bear* and *learn* of him, believe in CHRIST. Our LORD therefore calls Faith *the Work of GOD*, ver. 29. and the Apostle Paul stiles it *the Faith of the Operation of GOD*, Col. ii. 12. Hence we are said to *believe according to the working of his mighty Power*, Eph. i. 19. The same Power that *raised CHRIST from the Dead*, ver. 20.

St. Paul in enumerating the Gifts of the SPIRIT, 1 Cor. xii. 9. saith, *To another Faith by the same SPIRIT*; where by Faith some understand a Power to work Miracles: But *first*, there is no Necessity of taking Faith here in this Sense; because *working of Miracles* is mentioned just after: *Secondly*, If a Faith that would enable us to work outward Miracles be the Gift of God, much more is justifying Faith; for that Faith which justifies the Soul is as great, if not greater Energy than which would qualify us to work miraculous Cures on the Bodies of Men.

John the Baptist informs us, that *A Man can receive nothing, except it be given him from above*, John. iii. 27. And the Apostle James preaches the same Doctrine; *Every good and perfect Gift is from above*, ch. i. ver. 17. Faith is a good and perfect Gift, and therefore that is from above. And can a Man receive nothing, except it be given him from Above? How then shall he receive Faith, unless he have it from thence? To this we may adjoin the Testimony of the Apostle Paul, Phil. i. 29. *Unto you it is given in the*
Behalf

Behalf of CHRIST, not only to believe on him, but also to suffer for his Sake. The Apostle in the foregoing Verse is encouraging the *Philippians* under Trials and Afflictions, and he seasonably reminds them of God's having given them Faith; which is designed to direct them to look to the same God who gave them this Belief, for the Preservation and Consummation of it. The same infallible Divine faith to the *Ephesians*, *By Grace ye are saved through Faith; and that not of yourselves, it is the Gift of God, Eph. ii. 8.* In inculcating the Doctrine of Salvation by Grace, he asserts it to be by Faith, as the instrumental Means thereof: Now, lest the *Ephesians* should surmise they had this Faith in or from themselves, he informs them 'tis the Gift of God, that so he may cut off all Occasion of boasting. Indeed it is this Doctrine only that excludes all Boasting; for if we could believe of ourselves, we should have whereof to glory: But since we cannot believe of ourselves, the Creature is humbled; and since we are obliged to come to God, and receive the Gift of Faith gratis at his Hands, we must (if we will glory) glory only in the free Grace of God in CHRIST JESUS our LORD.

And here I might appeal to Experience; for what mean those Complaints of Unbelief which we hear from awakened Souls? Do they not shew that it is not in Man's natural Will or Power to believe? Yea, do not convicted Sinners feel in their Hearts that they cannot believe? I ask you therefore, are you

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a Believer in CHRIST? If you are, I refer you no further than to your own Experience to convince you that Faith is the Gift of God. Do you not remember the Time when you did not believe? Do you not remember the Time when you could not believe? Do you not remember the Time when God first gave the Gift of Faith to your disquieted Soul?

The main Question therefore is, Have you received the Gift of Faith? Are you a Believer in CHRIST? Do not deceive yourself. Do not think yourself a Christian before you are so. You may repeat all the Articles of your Creed, you may believe the Scriptures and all the Truths therein contained; you may be a Member of an Orthodox Church, where sound Doctrine is preached, and the Sacraments are duly administred; you may practise the Ceremonies of Religion, and yield an external Obedience to the moral Precepts of the Gospel, and yet have no living Faith in your Heart. All this you may do, yea, and as much more, and all the while be only an almost Christian. Thus far and a great deal further an Infidel may go. Let me seriously ask you then, have you *a sure Trust and Confidence in God's merciful Promises, to be saved from everlasting Damnation by CHRIST?* This is the Description our Church * gives of Faith; and if you have not this Faith in you, if you do not find a *sure Trust* in God, a firm *Confidence* in CHRIST, I fear you have but little, if any Faith at all.

* Homily of Salvation.

Search therefore into your Heart, examine narrowly into yourself; never be satisfied till you know the Truth of your State: See whether you are a Believer or an Unbeliever. If you are an Unbeliever, I do not flatter you, I tell you your Doom at once, or rather CHRIST himself tells it you, *Mark xvi. 16. He that believeth not shall be damned.* You may think this hard, and be ready to cry out, "Is not this cruel? you have before told us it is not in the Power of Man to believe, and now you assert, that Man is *damned* for not believing. What is Man *damn'd* for not doing that which he hath no Power to do?" I answer, tho' a Man hath not a natural Power to believe, let him go to GOD and ask Faith, and GOD will give it him. Instead therefore of disputing about your Inability to believe, instead of inventing Pleas and Excuses to screen you in Unbelief, come to GOD fully convinced of your own Impotency, and GOD will give you the Gift of saving Faith. Otherwise you are inexcusable, and your Damnation is just. But, Reader, may I hope better Things of you? Have you receiv'd this Gift? Hath GOD given you to believe in the Name of his eternal and only begotten Son? Then with how many *Cords of Love* hath the LORD encompassed your Soul? And how many Obligations of Gratitude, Obedience, and Joyfulness are incumbent upon you? Therefore *First*, Give GOD all the Glory. Look back and see how lately you were dead in Sin, and buried in Unbelief. Then you groan'd by rea-

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-son of the Infidelity of your Heart, and you could no more believe than you could remove the Mountains. How comes it to pass, that you now believe? Whence is it that the Scene is thus changed? Whence is it that your State is so much better'd? Who wrought this heavenly Alteration in you? Hath not the LORD himself done this marvellous Thing? Hath not his own Right-hand and his holy Arm gotten himself the Victory? Therefore *not unto us, O LORD, not unto us, but unto thy Name give we Glory.* And if God hath given you this Gift, he hath made you an infinitely greater Present, than if he had given you all the Riches of *India*, or all the Treasures of *Egypt*. The Gifts of Nature and Providence may fail, or be taken from you; but the Gift of Faith shall never be taken from you. It is an immortal Seed that knows no Decay: It is a permanent Principle that endures for ever. Therefore bless God who gave it you, love him, thank him, praise him, delight in him, and rejoice before him continually. And praise and bless the Son equally with the Father. Altho' this Faith is a free Gift to you, yet it cost JESUS CHRIST dear; he shed his own Heart's Blood to purchase it for you. When he ascended up on high, *he led Captivity Captive, and received Gifts for Men*, and amongst the rest the Gift of Faith. This he distributes to his People; and if you have it, he gave it you. CHRIST by his Blood bought it for you. CHRIST by his SPIRIT wrought it in you. Therefore be sure

praise JESUS CHRIST and his SPIRIT for ever.

Secondly, Praise GOD with your Life, as well as your Lip: Live to his Praise. Evidence your Faith by your good Works. Faith is a very prolifick Grace; and if 'tis deeply rooted in your Heart, it will produce Obedience in your Life. *Faith without Works is dead*. If you do no good Works, you are no Christian; but if you produce evil Works, what are you then? You are a Disgrace to your Religion, you are worse than a Heathen. What signifies professing Christianity, while you walk as the *Gentiles*, which know not GOD? Or why do you pretend to be a Believer in CHRIST, while you live in Sin? Your Practice gives the Lie to your Profession, and if you go on thus, you will in the End receive everlasting Damnation. Either make no Profession, or else live up to it. The former of these I would have you by no Means embrace. All that remains therefore is, to evince the Truth and Sincerity of your Profession, by the Purity of your Heart, and the Piety of your Conversation.

Thirdly, Look to GOD for the Increase of Faith. The greatest Christian will yet find something wanting. The strongest Believer, if he is sensible of his remaining Unbelief, will feel the Need of perpetual Additions to his Faith. None can say I am perfect in myself, and want no more. Now we have no more Power to increase our Faith than to work it in ourselves at first. We must be beholden to the same GOD, who gave us the first Grace, to give

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us all future Accessions and Augmentations thereof. Do you therefore complain that your Faith is weak? Do you find a great deal of Unbelief, and but little, very little Faith in you? Is your Faith as small as a Grain of Mustard Seed? Is your Faith like a Spark cover'd with Ashes, scarcely discernable? Then let your continual Cry be, *LORD increase my Faith; LORD I believe, help my Unbelief.* And assure yourself, that the same GOD who hath given you the first Degree of Faith, will give all other Degrees necessary to Salvation. What he hath already given you is only an Earnest of more. And

Lastly, Faith will soon be turned into Sight. Now we know but in Part, but when that which is perfect is come, then that which is in Part shall be done away. Rejoice therefore in hope of the Glory which shall be revealed. This Veil of Flesh now intercepts God from our View; but when this Veil is removed, when this Curtain is undraw'd, then shall we have a full View of God, then shall we see him Face to Face, and know him even as we are known. Faith will then be turned into Sight; Hope will be swallowed up in Enjoyment; and Love and Joy will flourish and increase for ever. Therefore be constant and endure to the End. Wait for the glorious Appearance of the LORD JESUS CHRIST, whom having not seen you love; in whom, tho' now you see him not, yet *believing*, you rejoice with Joy unspeakable and full of Glory.

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But I am sensible I must attend to the Complaint of a weak Christian, " Ah, (says some poor distressed Soul) this is a great Happiness indeed, for those who believe ---- but for my Part, I am an Unbeliever, and therefore I have neither Lot nor Portion in this Matter. I have no Faith. I cannot believe. Unbelief like a Mountain presses upon my Heart; and I cannot get rid of it. I cannot come to CHRIST; I wish I could: But oh! I have no Power. You may invite me to come to CHRIST, as long as you please, you may call upon me till your Tongue cleaves to the Roof of your Mouth; your Labour is in vain, you spend your Strength for nought; I can no more believe, than I can reach Heaven with my Hand." Well, hath God given you this Conviction? Then happy is it for you. Do you feel the Hardness of your Heart? Do you find an Emptiness in your Soul? Do you see yourself full of Unbelief? Hath God, by his SPIRIT revealed these Things to you? Then assure yourself the LORD would not have shew'd you all these Things, if he had intended to destroy you. It is the Way of God, first to convince Sinners of Unbelief, and then to take it away, and confer saving Faith upon them. None ever believ'd but he was first convinced of Unbelief. To see and feel your Unbelief, is therefore the first Step to believing in the LORD JESUS. A Natural Man, if he leads a good, sober, moral Life, thinks himself in a fair Way for Heaven, and never doubts of his Salvation. A Person

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who is awakened to a Sense of his Sinfulness, who sees the Impurity of his Heart, and the Impiety of his Life, then begins to be concerned about his Salvation; he questions whether CHRIST will save him or not; yea, he is inclined to despair, he is ready to think the LORD will never save such a Sinner as he is. You see then the Difference; The carnal Moralist never doubts of his Salvation; the convicted Sinner stands upon the Point of Desperation: The one buoys himself up with groundless Presumption; the other is sensible of his Sin and Danger, and is in great Distress. Now there is more Hope of a Soul under a *Weak or Little Faith* *, than of one who is asleep in a carnal Security.

Again; Do you complain you cannot come to the LORD JESUS? Then the LORD JESUS will kindly come to you? Do you say you cannot believe? Then CHRIST himself will enable you to believe. The tender JESUS sees your Misery and Helplessness, he sympathizes with you, and longs to be gracious unto you. Hath he convinced you of Sin? He will also convince you of his Righteousness. The Son of God knows your Inability to believe, he sees you want Faith. This Grace he hath purchased for you by his Blood, and he will work it in you by his Spirit. The Blessing is in sure Hands, and you need not fear receiving it. GOD, who freely *justifieth the Ungodly*, doth freely give them justifying Faith. JESUS CHRIST never lost, JESUS CHRIST never will

* Matth. vi. 30. Rom. xiv. 1.

lose one Soul of his People for want of giving them that Faith which is necessary to their Justification: And though your Soul may be at present in great Darknes, Sorrow and Vexation, yet be not afraid, neither be dismay'd; humbly hope, and patiently wait for Salvation from the LORD. Soon will these Clouds pass off; soon will your Heaviness be turned into Joy. A great Calm generally follows a great Storm, and great Confusion generally goes before great Peace. The more shaken you are now, the more established you shall be hereafter. The *Things that are shaken*, viz. Self-confidence, Hypocrisy, Unbelief, Lukewarmness and Formal Religion shall be removed; that the *Things which cannot be shaken*, viz. Righteousness, Peace, and Joy in the HOLY GHOST may remain, Heb. xii. 27. Your *Consolations* shall infinitely abound over all your *Tribulations*, 2 Cor. i. 4, 5. The LORD JESUS will remove all Impediments that lie in your Way: He will solve all Difficulties, answer all your Objections, scatter all your Doubts and Fears, and fill you with the Fulness of the Blessing of the Gospel of Peace.

III. I come now, in the *Third Place*, to shew, that Justification is by Faith only. That Saying of *Luther's*, *Articulus stantis vel cadentis Ecclesiæ*, is become so trite and common, that I could scarcely persuade myself to mention it. Though I know *Luther's* Judgment is of little Esteem among some People; and others who have a great Value for the Doctrine

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and Writings of that great Man of GOD may be ready to ask, If *Luther's* Judgment be allow'd, what will become of the Church of *England*? I answer, The Articles and Homilies are the Standard of the Doctrines profess'd by any Church; the Doctrine of free Justification is clearly contained in the Articles and Homilies of the Church of *England*, and therefore she is found in this Point, and will never fall by the Judgment of *Luther*. Yet I would add, *Luther's* Sentiment is a just Reproof of those who subscribe to orthodox Articles, and yet preach contrary Doctrines.

Before I fully enter upon this Head, I think it may not be improper to describe the Privilege of Justification at large. Justification therefore consists in three Things; 1. In the Forgiveness of Sins. 2. In the Imputation of CHRIST's Righteousness. And 3. In our receiving a Right and Title to eternal Life.

First, Justification consists in the Forgiveness of Sins. The Word *Justify*, (*Δικαιων*) is made use of by Lawyers and Civilians, and hath an especial Reference to the Proceedings of Courts of Judicature. A Person is said to be justified when he is acquitted by the Judge from all the Accusations that were alledged against him. To be justified, therefore, is to be clear'd, absolved, or pronounced innocent. The Word *Justify* bears this Sense in Holy Scripture. It is said, *Exod. xxiii. 7. The Righteous and the Innocent slay thou not, for I will not justify the Wicked.* GOD dehorts from Murder, and especially from the Murder of the *Righteous and Innocent*;

nocent ; and the Reason he assigns for it is this, I will not *justify*, i. e. absolve, acquit, or pronounce guiltless, those who are thus criminal. So in *Deut. xxv. 1.* *If there be a Controversy between Men, and they come into Judgment that the Judges may judge them, then shall they justify the Righteous, and condemn the Wicked.* Since here is Mention of a *Controversy*, of *Judges*, and of *coming into Judgment*, there can remain no Doubt upon our Minds that these Words have a Respect to Judicial Proceedings, at which it is both the Command of GOD, and the Duty of good Magistrates, to *justify*, that is, to clear and discharge the *Righteous*, and *condemn* the *Guilty*. Besides, *justify* is here opposed to *condemn* ; as in *Isa. l. 8, 9.* and *Rom. viii. 33.* for *Justification* and *Condemnation* are both judicial Acts, and are pass'd upon different Persons occasionally. But I think I have said enough to shew that the Term *justify* is of forensick Use and Signification, and that it is used in this Sense in the sacred Writings. Now then observe how well this Explication of the Word suits our Purpose. We are all Criminals, all Malefactors, all Rebels against the most High GOD : We have all broken the divine Law ; we stand arraigned at the awful Bar of GOD's infinite Justice ; our Mouths are stopp'd and we have nothing to plead but *Guilty, Guilty.* We are all become guilty before GOD, we are all guilty of Death, even eternal Death ; and GOD, the great GOD, the Judge of Heaven and Earth, would pronounce a Sentence of Hell and Damnation upon

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upon us, did not the precious Blood of CHRIST interpose, pacify the Divine Wrath, and prevent the eternal Ruin of our Souls. The dearly beloved and only begotten Son of GOD was made a Curse for us, and therefore we escape the Wrath and Curse of GOD for ever, and instead of a Sentence of Condemnation, we receive a Sentence of Justification from our Almighty Judge. Hereupon all our Sins are forgiven; they shall be no more remembered against us. All our Sins, both of Omission and Commission, the Iniquities of our Hearts, and the Obliquities of our Lives; all our Offences in Thought, Word, and Deed; all our Trespases against God, our Neighbours, and ourselves; all our Crimes, how numerous soever, how aggravated soever: In short, all our Transgressions, both past, present, and future, are freely pardoned, are utterly blotted out in the Blood of CHRIST, and we are look'd upon as innocent in the Sight of GOD, as if we had never committed any Sin at all. What a glorious Privilege then is Justification? Sinner, doth not thy Heart leap for Joy at hearing of it? Is not thy Soul transported at the News? Are not all thy Powers within thee ready to break out in the Praises of GOD for sending thee such glad Tidings? And yet this is not all: For,

Secondly, Justification consists in the Imputation of CHRIST's Righteousness to us. To *justify**, is to reckon, repute, or esteem righte-

* *Δικαιωσις*, Justum & Æquum censco. *Stephanus*
Δικαιοῦν, Justum censere. *Suidas*.

ous. Thus *Matth. xi. 19. Wisdom is justified of her Children.* True Religion and Godliness are condemned, and deemed Madness and Enthusiasm by the Children of this Generation; but *Wisdom* and her Ways are approv'd of, and counted just and righteous by the Children of GOD, who are born of his SPIRIT, and partake of his Nature. Again, *Rom. iii. 4. That thou mightest be justified in thy Sayings, and mightest overcome when thou art judged.* Wicked Men are often finding Fault with the Divine Dispensations; they censure the Transactions of GOD's Providence, they traduce the Methods of his Grace, and in innumerable Instances calumniate and condemn the Divine Oeconomy. But when all Things come to be clear'd up (as at the Day of Judgment) GOD will be *justified*, i. e. he will be acknowledged and pronounced righteous, even by his Adversaries; they who audaciously blam'd the Administrations of the Most High, will then take Shame unto themselves, and openly declare that God is righteous in all his Ways, and holy in all his Works. And CHRIST is said to be *justified in Spirit*, 1 *Tim. iii. 16.* that is, he was approved and accepted as a righteous Person, and he was pronounced such by the HOLY GHOST, *Matth. iii. 17.* To *justify* therefore, is not only to absolve from Sin, but also to account or esteem righteous. In this Sense the Word is taken in Holy Scripture, and especially in the Writings of *St. Paul.* God in Justification, not only pardons our Sins, but also looks upon us as perfectly righteous: He im-
putes

putes his Son's Righteousness unto us, and reckons us righteous upon that Account. Here therefore appear the Riches of Divine Grace. We are all unrighteous and ungodly Sinners; we are rebellious, disobedient, ill-deserving and Hell-deserving Wretches: We have no Righteousness of our own to recommend us to GOD. Our Good Works are full of Sin, and all our *Righteousnesses* are as filthy Rags; they are as a very unclean Thing, and do not, cannot merit the Divine Favour. The LORD sees us in this miserable Condition, he takes Pity on us in this last Extremity. The GOD of all Grace, the LORD of infinite Compassions gives us the Righteousness of his only begotten and most dearly beloved Son JESUS CHRIST; he places it to our Account, and reputes us obedient in that Obedience which JESUS the Mediator performed in our Stead. Therefore by the all-sufficient Righteousness of our Saviour's Life, as well as by the infinitely meritorious Satisfaction of his Death, are Sinners justified in the Sight of Almighty GOD.

I know indeed there are some who assert, that Remission of Sins and Justification are one and the same Thing, and that to be justified is no more than to have our Sins forgiven. That Remission of Sins is a Part of Justification I deny not; but then it is not the Whole. Justification includes in it the Forgiveness of Sins; but then Forgiveness of Sins is not all that is intended by Justification. The Scripture makes a plain Distinction between these two, and teaches us that this latter is somewhat more

than the former. Thus *Acts* xiii. 38. *Thro' this Man is preached unto you the Forgiveness of Sins.* And then, v. 39. the Apostle adds, *And by him all that believe are justified.* Which shews us, that Justification is a greater Privilege, an higher act of Grace than the bare *Remission of Sins*, even because it includes in it the Imputation of CHRIST's Righteousness to our Souls. The same Apostle, in *Rom.* iv. 6. informs us, that *David* describeth the Blessedness of the Man to whom God *imputeth Righteousness* without Works. And *ver.* 8. *Blessed is the Man to whom the LORD will not impute Sin.* Whence we learn, that Justification consists as in the *Non-imputation of Sin*, so also in the *Imputation of the Redeemer's Righteousness* to us. Accordingly the same infallible Penman (who well knew how to make proper Distinctions, and to state all Points of Divinity clearly, and especially this of Justification, which seems to be his Master-piece) speaks of the *Non-imputation of Trespasses*, *2 Cor.* v. 19. and then tells us, *We are made the Righteousness of GOD in him*, *ver.* 21. If therefore we believe the Scriptures, we must allow that Justification comprises in it both the Forgiveness of Sins and the Imputation of CHRIST's Righteousness or active Obedience unto us. How unscriptural, yea, how anti-scriptural then is the Opinion of those who exclude CHRIST's Righteousness from our Justification? The Foundation of this Mistake is, such Persons do not believe any such Thing as CHRIST's Righteousness imputed, and therefore they diminish and curtail the

the Doctrine of Justification, in order to make it square with their Hypothesis. But all who truly know themselves will find the Insufficiency of their own Righteousness, will see the Necessity of CHRIST's Righteousness, and will be so far from opposing this Doctrine, that they will rejoice in it, and bless God for it.

Thirdly, Justification consists in our receiving a Right and Title to eternal Life. If you will not allow this to be a constituent Part of Justification, but rather an Effect and Consequence thereof, you may use your Liberty, we shall not differ about this Matter. All that I assert is, we are *all by Nature Children of Wrath*, i. e. of Hell; and if *Children*, then *Heirs*; so that all are *Heirs of Hell by Nature*. This is clear. All have sinned against God, and all deserve eternal Damnation for their Sins. When God created *Adam* at first, he gave him a Right and Title to eternal Happiness. This he retained so long as he continued in a State of Innocency and Perfection; but when he sinned against God, he lost all Title to Life and Glory, and merited eternal Misery and Condemnation; and all his Posterity through his Disobedience, forfeited their Title to Heaven, and became entitled to Death and Hell. But O the Depth of the Riches both of the Wisdom and Goodness of God! That Title to Heavenly Happiness, which we lost in the *First Adam*, is restored to us in the *Second*; and this is conveyed to us at the Time of our Justification, which makes the Apostle say, Being *justified* by his Grace, we are made *Heirs*, i. e. receive a Right

Right and Title to *Eternal Life*, Tit. iii. 7. A *justified* Person therefore you see is an *Heir* of Heaven: His Title is good, his Right is indefeasible, his Inheritance is secure, and nothing in Earth or Hell shall be able to alienate it from him, or deprive him of it. Thus I have shew'd you what Justification is, and wherein it consists. Many in describing this blessed Privilege, are apt to mangle and depreciate it, and so they deprive God of a great deal of Glory, and his Children of a great deal of Comfort. I have endeavoured to set it before the Reader in the fairest and clearest Light I possibly could: And though few explain it so largely as I have done, yet I find Bishop *Downname*, in his Treatise of *Justification*, makes it to consist in three Particulars I have mentioned. After he hath mentioned Remission of Sins as one Part of Justification, he hath these Words: "God im-
puteth unto every Believer the *Righteousness*
of the Mediator JESUS CHRIST, as if it
were properly their own, and performed by
them, that being cloathed therewith, they
may be perfectly righteous in God's Sight,
and so obtain a *Right* unto everlasting *Life*
and *Happiness*." *down name*

The Author or efficient Cause of our Justification is God. He it is that confers this unspeakable Privilege upon us; therefore he is called the *Justifier of him that believeth in JESUS*, Rom. iii. 26. He is said to *justify the Ungodly*, Rom. iv. 5. It is GOD that *justifieth*, Rom. viii. 33. Hence he is said to *reconcile the World unto himself*, 2 Cor. v. 19. And

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indeed who can forgive Sins but GOD alone? Who can justify Souls but only the Most High GOD? This is his peculiar Prerogative; and the instrumental Cause or Means on our Part is Faith, which we are now to shew. And here I might transcribe the whole Homily on the Salvation of Man, for it is all to our Purpose; but this I refer the Reader to at his Leisure. I shall only just mention one or two Passages; for when I come to the next Proposition, that will be a full Proof and Establishment of this.

The Homily aforesaid hath these Words: "St. Paul declareth here nothing upon the Behalf of Man concerning his Justification, but *only a true and lively Faith*, -- and yet that Faith doth not shut out Repentance, Hope, Love, Dread, and the Fear of GOD, to be joined with Faith in every Man that is justified, but it shutteth them out from the Office of justifying." Though all other Graces are in the Soul at the same Time Faith is, yet it is the Prerogative of Faith only to justify. So afterwards. "This Sentence that we be *justified by Faith only*, is not so meant of them, that the said *justifying Faith* is alone in Man without true Repentance, Hope, Charity, Dread, and the Fear of GOD, at any Time and Season." Though Faith only justifies, yet Justifying Faith is not separate from Repentance, Hope, Love, and other Fruits of the SPIRIT. It is the proper Office of Faith to justify, for Faith is the Grace that is just suited for this Purpose. As the Eye is fitted for Seeing, or the Hand for Acting, so

is Faith exactly fitted for Justifying, *i. e.* for seeing CHRIST, and taking hold of him for Strength and Righteousness: But as neither the Eye sees, nor the Hand acts separate from the Body (for destroy the Subject or Organ, and its Act is also destroy'd) so neither does Faith justify separate from other Graces (for then it would not be true living Faith) yet it alone justifies; the Office of Justification is its peculiar Privilege, and the other Divine Principles in the Heart have no Share in this Affair. In short, though Faith and all other Christian Virtues and Graces are in the Heart at the Time of our Justification, yet those other Virtues and Graces have no Hand in our Justification, but Justification is the Office and Prerogative of Faith alone.

In the third Part of this Homily it is said, *We be justified by Faith only*; which is thus explained: 'We put our Faith in CHRIST, that we be justified by him only, that we be justified by GOD's free Mercy, and the Merits of our Saviour CHRIST only, and by no Virtue or Good Works of our own that is in us, or that we can be able to have or to do for to deserve the same; CHRIST himself only being the Cause meritorious thereof.' Here our own Works and Virtues are excluded, and CHRIST asserted to be the meritorious Cause of our Justification. What then becomes of the Opinion of those who extol the Merit of Works, and assign them a Part in our Justification? Some are willing to make an Evasion here: "We, (say they) hold, that Works are a Con-
H " dition,

“ dition, but not a meritorious Condition of
 “ our Justification.” But if Works are not
 meritorious, how can they be any Condition
 at all of our Justification ? I leave this Diffi-
 culty for our Adversaries to explain.

In the second Part of this Homily, the Te-
 stimonies of *Hilary*, *Basil*, and *Ambrose*, are
 produced ; and *Origen*, *Chrysostom*, *Cyprian*,
Augustine, *Prosper*, *Oecumenius*, *Proclus*, *Ber-*
nardus, and *Anselm*, are mention'd as Advocates
 and Espousers of this Doctrine of Free Justifi-
 cation ; which is designed on purpose to shew
 the Concurrence of *Greek* and *Latin* Fathers in
 this important and everlasting Truth.

I must just mention the Eleventh Article,
 which is clear and explicite on our Side : It is
 entitled,

Of the Justification of Man.

“ We are accounted righteous before God,
 “ only for the Merit of our LORD and Saviour
 “ JESUS CHRIST, by Faith, and not for our
 “ own Works or Deservings. Wherefore that
 “ we are *justified by Faith only*, is a most
 “ wholesome Doctrine, and very full of Com-
 “ fort, as more largely is express'd in the Homi-
 “ ly of *Justification*.” The Doctrine of Justifi-
 cation by Faith only, is here so clearly deliver-
 ed, and so positively asserted, that one would
 think nothing but corrupt Nature, an evil Heart
 of Unbelief, Prejudice, or worldly Interest,
 could incline Men to understand this Article
 in any other Sense, or constrain them to put a

double Meaning upon it. Our Reformers here call it a wholesome Doctrine, and very full of Comfort; and all who experience it, find it so; although those who do not experience it, do not know either the Wholesomeness or Comfort of it. Many People have the Doctrine of Justification by Faith, in their Heads, but yet are very miserable for want of having it in their Hearts. When Souls first come acquainted with this Doctrine, it generally gives them a great deal of Pleasure and Delight. When the Apostles first saw our Saviour after his Resurrection, they *believed not for Joy, and wonder'd*, Luke xxiv. 41. And Peter's Deliverance out of Prison was so unexpected, that he did not think it real, but imagined he *had seen a Vision*, Acts xii. And when the LORD turned again the Captivity of Zion, the returning Captives were like those that *dream*, Psal. cxxvi. 1. So when a free Saviour first manifests himself to Sinners in Distress, they are so overjoy'd, that they know not how to believe the Manifestation to be real; they think the News too good to be true; they are ready to fear they are in a *Dream*, or see a *Vision*, and too often suspect 'tis all a Delusion. This may seem Foolishness to carnal People, yet I am satisfied 'tis agreeable to the Experience of many of GOD's dear Children.

The sacred Writings are full of this Doctrine. To produce all the Texts wherein it is mention'd would be endless. I shall set some of them before the Reader. Our Saviour speaking to Nicodemus, says, that GOD *so loved the*

World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. So that *everlasting Life* is the Attainment not of him that does Good Works, and depends upon them for Salvation, but of him that *believes* in the *only begotten Son of GOD*. Our Saviour therefore here preaches the Doctrine of Justification by Faith in his Blood. And this he very seasonably informs *Nicodemus* of; for he, being a *Pharisee* and Dependant on his own Righteousness, was in all Probability as ignorant of the Doctrine of Justification by Faith as of that of Regeneration; (and yet how many in our Day are as ignorant of both those as *Nicodemus* was?) Our blessed LORD therefore having instructed him in the One, *verses* 3, 4, &c. here instructs him in the Other; and may the same heavenly Instructor instruct us all in both these Truths. God's appointing this Way of Justification, and his giving his Son for this Purpose, are both the Effects of his superlative and ineffable Love. *GOD so loved the World!* How do these Words exercise the Skill of Critics, Expositors and Orators! How do they all labour to fathom the mysterious Depths of Divine Love signified thereby! And yet, how far short do all their Explications and Illustrations fall of the Glory of the Thing itself! *Sic Deus dilexit,* (saith Bishop *Sanderſon*) *So GOD loved the World.* But how much that *So* containeth, no Tongue or Wit of Man can reach. Nothing expresseth it better to the Life than the Work itself doth. That the Word should be made
Flesh,

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Flesh, that the Holy One of GOD should be made Sin, that GOD blessed for ever should be made a Curse, that the LORD of Life and Glory should suffer an inglorious Death, and pour out his own most precious Blood to ransom such worthless, thankless, graceless Traitors as we were, that had so desperately made ourselves away, and that into the Hands of his deadliest Enemy, and that upon such poor and unworthy Conditions. Oh Altitude! Love incomprehensible! It swalloweth up the Sense and Understanding of Men and Angels, fitter to be admired and adored with Silence, than blemished with any of our weak Expressions*.

Our Saviour delivers the same Doctrine to the Jews, John v. 24. *Verily, verily I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting Life.*--Here, as before, they, and they only, are entitled to eternal Life, who have Faith in GOD, and in his Son JESUS CHRIST. Indeed, if it was otherwise, what Comfort could we have? Seeing our own inward Experience (if we are Christians in Truth and Reality) must thoroughly convince us, that if our Salvation depended upon any Thing in us, or any Thing to be done by us, we could then have no Hope of ever being saved at all. And observe, our LORD says, *believeth on him that sent me*, thereby pointing us to GOD the Father, as the ultimate Object of Justifying Faith. So also the Apostle, *GOD was in CHRIST reconciling the World unto himself*, 2 Cor. v. 19. And,

* Seventh Sermon *ad Aulam.*

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Rom. iv. 5. the Sinner is directed to believe *on him that justifieth the Ungodly.* And who is that but God the Father? We see therefore that Justifying Faith ultimately terminates in him: And this is very rational and intelligible; for if you believe in CHRIST, I would ask, Under what Character do you believe in him? Is it not as he is a Mediator? Now a Mediator is not a Mediator of one, but of two Parties: Now we are the One, and God the Father is the Other, and therefore our Faith must ultimately terminate in him. God the Father is the Party offended, and we are the Party offending; JESUS CHRIST is the Reconciler, and *through him we have Access by one SPIRIT unto the Father, Eph. ii. 18.* If we are in CHRIST, the Father loves us as much as the Son. Christians are often apt to look upon God the Son as their Friend, and God the Father as their Enemy; but why so? The Blessed JESUS tells his Disciples, and in them all Believers, *the Father himself loveth you, John xvi. 27.*

The Writings of St. Paul are richly stor'd with this Evangelical Truth. In his Epistle to the *Romans*, he spends as least six or seven Chapters upon this Head; and the whole Scope and Tenor of the Epistle to the *Galatians* is to establish this important Point. In both these Epistles this Divine Verity shines forth with the brightest Evidence, and I remember, when I was first let into this Doctrine, I was never easy, but when I was looking into one or other of them, How strongly and clearly does the
Apostle

Apostle assert this Doctrine in the Third to the Romans? He concludes negatively, *ver. 20. Therefore by the Deeds of the Law shall no Flesh be justified in his Sight*; and then positively, *ver. 28. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.* What Argument can be more convincing? What Conclusion more just and valid? The *Deeds of the Law* are here absolutely excluded, and *Faith* in CHRIST asserted to be the only Way of Justification before God. “Yes (say some) *the Deeds of the Law* are here excluded, but of what Law? Not the Moral, but Ceremonial; and the Works of this latter we readily allow have no Share in our Justification.” This is a common Evasion, but (I think) as groundless as it is frequent. That the Apostle here by *Law*, means the moral *Law*, and so excludes the Works done in conformity thereto from our Justification, the following Reasons may fully evince. *First*, the Holy Apostle speaks of a *Law* the flagrant Violation of which he had been charging upon the *Jews*, *ver. 10,---18.* and this can be no other than the moral *Law*, as the Crimes there specified evidently shew. *Secondly*, he speaks of a *Law*, whereby not only the *Jews*, but also the *Gentiles* were obliged, and for breaking which *both Jews and Gentiles were become guilty before God*, *ver. 9, 19.* but the Ceremonial *Law* never reached the *Gentiles*, and therefore the Moral must be here intended. *Thirdly*, he speaks of a *Law* whereby is the Knowledge of Sin, which therefore must be the

Moral, *Rom. vii. 7.* *Fourthly*, the Apostle excludes a Law, the Exclusion of which excludes *Boasting, ver. 27.* Now what are Men more ready to boast of than their Morality? And would you have *Boasting* excluded? But how can this be, unless moral Duties are excluded from having a Hand in our Justification? This therefore is what the Apostle does in this Place. *Fifthly*, the Apostle speaks of a Law which we *establisb by Faith, ver. 31.* But will you say, this is the Ceremonial? It certainly is the Moral, which you see upon all these Accounts is shut out from the Office of justifying us before God.

To this add, *Gal. iii. 11.* *No Man is justified by the Law in the Sight of God.* Here also the Apostle speaks of the Moral Law, as is plain: *First*, Because the Law here spoken of is such as promises Life to the Observers of it, *ver. 12.* which is not the Property of the Ceremonial Law, but of the Moral, *Rom. x. 5. Lev. xviii. 5. Ezek. xx. 11, 13. Luke x. 18.* *Secondly*, the Law here meant *cursets all who do not continue in all the Commands thereof to do them, ver. 10.* which therefore is the Moral, *Deut. xxvii. 26.* *Thirdly*, the Law here mentioned, is that from the *Curse* whereof CHRIST hath redeemed us, *ver. 13.* but we were never under a *Curse* for breaking the Ceremonial Law. All this may convince us, that as the Law of Rites and Ceremonies, so also the Law of Moral Precepts is excluded from our Justification; and as we cannot be justified by our Conformity to the one, so neither can we be justified

justified by our Conformity to the other. "We
 " are not justified by ourselves, nor by our
 " own Wisdom, nor Understanding, nor Pie-
 " ty, nor Works which we have done in the
 " Holiness of our Hearts; but by Faith, by
 " which Almighty God hath justified all from
 " the Beginning*.

Rom. v. 1. Therefore being justified by Faith,
we have Peace with GOD through our LORD
 JESUS CHRIST. The illative Particle *there-*
fore informs us, that these Words are a Con-
 clusion built upon Premises foregoing; and if
 we look back to see upon what this Inference
 is grounded, we shall find the Apostle hath
 proved his Point from the *Prophets*, ch. i. ver.
 2. 17. and ch. iii. 21. from the Catholick Cor-
 ruption of Mankind, *i. e.* both of the *Jewish*
 and *Gentile* World, *ch. i. 20, 21. &c. Ch. iii.*
9. 19. and from the Instance of *Abraham*, *ch.*
iv. Whence we see how reasonable and well
 grounded a Conclusion this is, and what an
 Important *therefore* is here inserted. When
 the Apostle asserts, that we are *justified by*
Faith, he would thereby inform us, that Faith
 is the Instrument of our Justification. He doth
 not say *υπο* or *απο πιστεως*, as if Faith was the
 efficient Cause of our Justification, (for that we
 have before prov'd to be God) but *εκ πιστεως*,

* Ου δι εαυτων δικαιουμεθα, υδε δια της ημερας,
 σοφιας η συνεσεως, η ευσεβειας, η εργων ων καλειργα-
 σουμεθα εν οσιοτητι καρδιας αλλα δια της πιστεως,
 δι ης παντας τας απ αιωνος ο πανωκρατωρ Θεος
 εδικαιωσεν. Clement. Rom. ad Corinth, Ep. 1.

which

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which I take to be equivalent to *διὰ πίστεως* Rom. iii. 30. *Διὰ* denotes Instrumentality, and so lets us know, that Faith performs the Office of an Instrument in our Justification. “ That Justification is attributed to Faith, as “ the Instrumental Cause, is evident ; for it is “ the proper Act of Faith to receive Remission “ of Sins, *Acts* xxvi. 18. to receive the Gift “ of Righteousness, *Rom.* v. 17. to receive “ CHRIST in the Promise, as the Gift of the “ Father, *John* i. 12. iv. 10.” And this is the only Way of obtaining *Peace* with GOD, being *justified by Faith we have Peace with GOD*. If you seek to be justified by Works, you will never obtain *Peace* with GOD. All who make the Experiment, find the Truth of this Assertion. And Persons who labour Years, or scores of Years under the Law, are constrained at last to flee to CHRIST by Faith, and so they procure *Peace* with GOD. They, and they only, who are justified by Faith, receive this Blessing, for the Work of Righteousness shall be *Peace*, and the *Effect of Righteousness*, i. e. of CHRIST’S Righteousness imputed by GOD, and applied by Faith, is *Quietness and Assurance for ever.* *Isa.* xxxii. 17.

Rom. ix. 33. *Behold I lay in Sion a stumbling Stone and Rock of Offence, and whosoever believeth on him shall not be ashamed.* CHRIST is here called a *Stumbling Stone*, and a *Rock of Offence*: And this the Apostle speaks as an Accomplishment of the Prophecy of *Isaiah*, *ch.* viii. *ver.* 14. The Jews stumbled and fell upon this *Stumbling Stone*, they split upon this *Rock*
of

of Offence, and were shipwreck'd into the Gulph of eternal Perdition. And is not this Scripture this Day fulfilled in our Ears? How many stumble at the Doctrine of Faith in CHRIST, and that too, because they *seek Righteousness by the Works of the Law*? Are not the Words of *Simeon* fulfilled? Is not CHRIST and his Gospel a Sign that is spoken against? Is not this Child set for the *Fall* as well as the rising again of many in *Israel*? But as this Text contains a Word of Terror for self-righteous Infidels, so also it affords a Word of Comfort for humble Believers. *Whosoever believeth on him* (saith the Apostle) *shall not be ashamed*. The weakest Sinner, who truly *believes* in CHRIST, shall not be disappointed of his Hope, he shall find Peace with GOD, and shall never be *ashamed* of his Confidence in CHRIST; such a one will never be *ashamed* of professing CHRIST and his Cause publicly, he will not be *ashamed* to stand before CHRIST in Judgment; neither shall he be put to everlasting Shame and Contempt.

Rom. x. 10. *With the Heart Man believeth unto Righteousness*. So that Faith in CHRIST is the only Way of obtaining a justifying *Righteousness*, and it is not a Faith of the Head, *i. e.* of the Understanding only, but of the *Heart*, *i. e.* of the Will and Affections that avails to this Purpose. True, living, justifying Faith is seated in the *Heart*; and unless we have this Faith, all our intellectual Assents will profit us nothing; GOD will never accept us without this, how refin'd soever we may be in
our

our Conceptions, lofty in our Speculations, or deep in our Penetration. When a Soul truly humbled under a Sense of his own Sin, Misery and Indigence comes to the LORD JESUS; the Saviour of Sinners receives that Soul, and justifies him freely. Faith is an Act of Humility, and Self-dereliction, a Holy Despair of any Thing in ourselves, and a going to CHRIST, a receiving, a looking towards him, and his All-sufficiency *. This is the Faith which the Scriptures so much recommend, and without it 'tis impossible to be saved. This is the only Way of our Acceptance with God, and Justification in his Sight. This the Epistle to the *Romans* largely and fully declares; and therefore Natural Men, who are Enemies to this Doctrine, have a great Antipathy to this Part of Holy Writ. I remember I once read an Author, who advised young Beginners in Religion, not to read the eleven first Chapters of this Epistle. This was an Artifice of his. He was a profess'd Adversary to the Doctrine of Justification by Faith, and he used this Method to keep Persons from coming to the Knowledge of that Truth. However, I follow'd his Advice for a while; but had I done so much longer, such a blind Teacher as he, and such a blind Scholar as I, might both have dropt into the Ditch of Hell together.

I might now quote the whole Epistle to the *Galatians*. It is all to our Purpose, and as clearly contains the Doctrine of Free Justification, as that to the *Romans*. I would there-

fore have the Reader peruse it carefully. Lest I should seem tedious, I shall only mention one Place which is clear and explicit, and may satisfy all ingenuous Minds of the Truth of this Doctrine. Please therefore to consult *ch. ii. ver. 15, 16.* *We who are JEWS by Nature, and not Sinners of the Gentiles, knowing that a Man is not justified by the Works of the Law, but by the Faith of JESUS CHRIST, even we have believed in JESUS CHRIST; that we might be justified by the Faith of CHRIST, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.* How earnest the Apostle here is! The Works of the Law are here thrice expressly shut out from our Justification, and Faith in CHRIST as often asserted to be the only Way of our Justification before God. Surely these Words must convince People, if they are not past Conviction. The Particles *ἐάν, μὴ, or ἐι μὴ,* are not only understood exclusively, as all allow, *Rev. xxi. 27.* but are also render'd by an Exclusive, as in *Mark xiii. 32.* No one knows *ἐι μὴ ὁ Πάτερ,* but the Father, which *Matt. xxiv. 36.* is thus express'd, no one knows but the Father alone, *ἐι μὴ ὁ Πάτερ μὲν μόνος.* Wherefore this Expression that *a Man is not justified by the Works of the Law, but by the Faith of CHRIST,* is equivalent to this exclusive Proposition, that *a Man is not justified by Works, but by Faith only*.* This is fair arguing; and yet what Pity

* *Hominem non justificari Operibus Legis nisi per Fidem Jesu Christi; quæ Sententia prorsus æquipollet Exclusivæ huic Homi-*
nem

Pity it is, that some Men, yea, and those of a good natural Genius too, cannot see into it? But it is not a good natural Genius, without the Spirit of God, that will enable Men savingly to understand Divine Truths. Observe further, the Apostle says, *We who are Jews by Nature, and not Sinners of the Gentiles, &c.* So in like Manner we who are Christians by Nature, and not Sinners of the Heathen World; we who have been born within the Pale of the Christian Church, who have been educated in the Doctrines of the Gospel, and have attended all the Ordinances of Religion, even we renounce all our Merits and Good Works, and are as much beholden to the Free Grace of God for our Justification as Heathens, or Infidels, or the vilest Sinners in the World. Some cry out, "Yes, we allow that Heathens, and such as never before heard of CHRIST, are justified by Faith only; but profess'd Christians, who have heard the Sound of the Gospel must not expect to be justified in this Manner, they must do Good Works, and thereby they will find Favour and Acceptance with God." Indeed I would not discourage any from doing Good Works, but at the same Time I would not have Men, whether Christians or Heathens, depend upon them for Salvation; for if they do, they will find themselves mise-

nem justificari non Operibus, sed Solâ Fide: — Particulæ *ἐν μὴ* five *ἐν μὴ* non tantum exclusivè intelliguntur, confessione omnium, ut Apoc. xxi. 27. sed etiam per Exclusivam redduntur; cujusmodi est, Marc. xiii. 32. *Nemo novit ἢ μὴ ὁ Πατήρ, Nisi Pater.* Quod Matt. xxiv. 36. sic effertur: *Nemo novit, nisi Solus Pater.* Altingius.

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Of JUSTIFICATION by FAITH. III

rably disappointed. All our moral Deportment will never recommend us to GOD. When Men have done all they can, they must not build their Hopes of Salvation upon their Performances; they must disclaim their own Righteousness, and stand upon a level with Publicans and Harlots, and the grossest Offenders, for Justification before GOD. * The Moral and Immoral, the Sober Man and the Debauchée are all justified in the same Way, viz. by Faith in CHRIST JESUS. Our most refin'd Morality is not good enough to save us, but just bad enough to damn us, if GOD should enter into Judgment with us for it.

I might add many more Places * from this Epistle, but I proceed to shew

IV. *Fourthly*, That Good Works have *no Part* in our Justification. Few, if any, are so grossly ignorant as to assert, that we are justified wholly by Works, but then they join Faith and Works together, and will have these latter to bear *a Part* in our Justification. Now I will evince the contrary. And this I chuse to make a distinct Proposition of, because it is the Centre of the whole Debate, and being once decided, may justly put an End to all future Disputes about this Matter. The Homily on the Salvation of Mankind, says, "our Justification doth come freely by the *meer* Mercy of GOD, and of so Free and Great Mercy, that whereas all the World was not

* See *cb. iii.* ver. 8, 11, 22. *cb. iv.* ver. 26, 28, 31. *cb. v.* ver. 1, 4, 6.

“able of themselves to pay *any Part* towards
 “their Ransom, it pleased our heavenly Fa-
 “ther of his *Infinite Mercy*, without any our
 “Desert or Deserving, to prepare for us the
 “most precious Jewels of CHRIST’s Body and
 “Blood.” Now how do they depreciate and
 undervalue GOD’s Free and Infinite Mercy,
 who say that Good Works have a Part in our
 Justification! I would here have it observ’d,
 that our Church doth not say the whole
 World was not able to pay the *Whole*, but
 the World was not able to pay *any Part* to-
 wards their Ransom. But if our Good Works
 have *a Part* in our Justification, then I think
 we are able to pay *a Part*, and that a very
 considerable one too, towards our Ransom;
 yet our Church asserts, that we are not able to
 pay *any Part* towards it. Now how will
 our Adversaries be able to evade this? Some
 say, that Works done in our Natural Estate
 have *no Part* in our Justification; but that
 Works done in the Grace and SPIRIT of
 CHRIST have. The Answer to which is
 ready; for we have not the Grace and SPIRIT
 of CHRIST in us, ’till we are first justified,
 how then can Works proceeding from thence
 have *a Part* in our Justification? So that you
 see our Evangelical Obedience cannot justify us
 before GOD, because this doth not precede,
 but follow our Justification.

The Homily on the Misery of Mankind bids
 us “know our own Works, of what Imperfection
 “they be, and then we shall not stand foolishly
 “and arrogantly in our own Conceits, nor chal-
 “lenge

“ lence any Part of Justification by our Merits or Works.” Here not only *Merits* (which our Adversaries seem ready to disclaim) but also *Works* (tho’ they should be supposed to have no *Merit* in them) are excluded from justifying us, yea, from having *any Part* in our Justification. And from this Passage we learn, that ’tis Men’s Ignorance of themselves and their Performances that leads them into this Mistake; for if they knew the Imperfection of their Works, they would never be so foolish and arrogant as to build their Hopes of Salvation upon so sandy a Foundation. Where then is the Self-justiciary? What becomes of the Man who trusts to his own Righteousness for Salvation? Tell me, O thou self-righteous Sinner, which of thy Works dost thou think so good that thou mayst safely depend upon it for Salvation? I only challenge thee to mention one. But if thou can’st not trust to any one Good Work taken separately, how can’st thou trust to the whole Sum of thy Works collectively? Does not the same Sin and Imperfection that taints one single Action, diffuse itself through the whole Circuit of thy Obedience? How much soever therefore thou may’st have boasted of thy good Deeds hitherto, yet when thou seest the Corruption of thy Heart, and the Deficiency of thy best Righteousness, thou wilt be necessitated to renounce all, and to depend on JESUS alone for Pardon of Sin, Peace with God, and eternal Salvation.

The second Part of the Homily of Salvation hath these Words: • Justification is not the Of-

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‘ fice of Man, but of GOD ; for Man cannot
 ‘ make himself righteous by his own Works,
 ‘ neither *in Part*, nor in the *Whole* ; for that were
 ‘ the greatest Arrogancy and Presumption of
 ‘ Man, that Antichrist could set up against God,
 ‘ to affirm that Man might, by his own Works,
 ‘ take away and purge his own Sins, and so
 ‘ justify himself.’ Here we are expressly told,
 that we are not justified by Works, either *in*
Part, or in the *Whole*. What Words can be
 plainer ? And how black does this Passage
 look upon those who preach Justification by
 Faith in such a Manner ; as to make Good
 Works a necessary Condition of our being justi-
 fied in the Sight of God ! Do not such Preach-
 ers forget their Homilies ? Yea, do they
 not forget their Liturgies ?

For even there it is said, “ We put not our
 “ Trust in *any Thing* that we do*.” Now
 how can we say we put not our Trust in *any*
Thing we do, if we trust in Part to our own
 Works for our Justification ? Elsewhere †
 we profess, “ We lean *only* upon the Hope of
 “ thy Heavenly Grace.” How can we make
 such a Declaration as this, if we lean partly to
 our own Works, and partly to the Divine
 Grace ? Is it not evident then that Good Works
 have no Part in our Justification ? Have I not
 clearly shew’d that this is the Judgment of the
 Church of *England* ? Have I not made good
 my Proposition ? Is it not as clear as any De-
 monstration in Mathematics ? Why then do

* Collect for *Sexagesima*.

† Fifth Sunday after *Epiphany*.

you scruple giving your Assent to it? Why do you seek after Cavils and Evasions, in order to avoid it? Are you afraid of being deceived by the plain Sense of Words? Why then do you suspend your Judgment? Why are you so backward in giving your Verdict in so clear a Case? Therefore if you are a Member or Minister of the Church of *England*, approve yourself such by receiving and preaching the Doctrine which she recommends unto you. Surely you have more Conscience than to deny this to be her Doctrine, so long as you have these Extracts from the Homilies in your Eye.

The Scriptures are clear and explicit in this Point. *Rom. iv. 4. To him that worketh is the Reward not reckoned of Grace, but of Debt*, Justification is by Grace, and therefore Works have no Hand in it: If our Justification was by Works, then it would not be of *Grace*, but of *Debt*. This is what the Apostle asserts in the Words of the Text, *To him that worketh is the Reward not reckoned of Grace, but of Debt*. This the Apostle lays down as a Position universally true, and equally applicable in all Cases. If we work for Life, and acquire it by our Works, then the *Reward*, i. e. Eternal Glory, is not a *Grace*, or Free Gift, which God gives us, but a *Debt* which he owes us. The Servant who works for Hire, must have his Wages, after he hath done his Work; and he doth not look upon his Wages as a Gift or gratuitous Donation, but as a just Debt which his Master is obliged to pay him. This exactly represents the Case; and hence it follows, that all Works,

whether Ritual, Moral, or Evangelical, are excluded from the Office of justifying us before God, seeing the Reward would be equally of *Debt*, whether we should suppose it to be conferr'd in Consequence of any or of all of these. And hence too it easily appears that Works can have no Part in our Justification; for just as far as you allow our Good Works to bear Part therein, so far you make the Reward to be of *Debt*, and not of *Grace*; but the Reward is wholly of *Grace*, it is not of *Debt* in the least Measure or Degree, and therefore Works can have no Hand at all in procuring it.

The Apostle argues nearly in the same Manner, *chap. iv. ver. 16. and chap. xi. ver. 6. Therefore it is of Faith, that it might be by Grace.---And if by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Work is no more Work.* The Incompatibility of *Grace* and *Works* in Point of Justification is here set before us. 'Tis true indeed this latter Text is deliver'd concerning Eternal Election; but since that, as well as our Justification is of *Grace*, these Words are applicable to either or to both these. The former Text informs us, that Justification is *by Grace*, thro' Faith, as the Means or Instrument thereof; from the Latter we learn, that *Works* and *Grace* are two irreconcilable Opposites in the Affair of our Justification: From both together therefore we infer, that *Works* are absolutely excluded from our Justification. To make a Mixture or Composition of *Grace* and *Works* in the Office
of

of our Justification (as some attempt to do) is in Effect to destroy their very Nature. In vain therefore do Men think thus to compromise the Matter. Justification is wholly by *Grace*, or wholly by *Works*: If you deny that 'tis wholly by *Grace*, you do implicitly assert that 'tis wholly by *Works*. What signifies trifling? The Covenant is either a Covenant of *Grace*, or of *Works*: If you say that *Works* have a Part therein, (whether more or less it matters not) you immediately turn it into a Covenant of *Works*; for *Majus & minus non mutant speciem*, as Logicians say: If therefore you are stiff and peremptory, and will have *Works* to be Sharers with *Grace* in the great Business of Justification, you may talk of *Grace* if you please, but you are still under a Covenant of *Works*; and while you thus reason and dispute, you plainly shew that you know no other Way of Salvation but by the *Law of Works*.

The Epistle to the *Galatians*, is full of this Doctrine; chap. v. ver. 3. the inspired Author saith, *I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law*. By *Law* here is meant the Moral *Law*; as *Matth. xxii. 36. --- xxiii. 23. Luke x. 26. John vii. 19. Rom. iii. 31. --- vii. 7. Gal. v. 14.* Or rather the *whole Law* includes both the Moral and Ceremonial. Here therefore the Apostle acquaints the Judaizing Christians that if they observed Circumcision, or any other Mosaic Rite, in Expectation of being justified thereby, they were necessarily obliged to keep the *whole Law*, both Ritual and Moral, or else they

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would miss of their Aim. So if Christians observe the Ordinance of Baptism, or the LORD's Supper, or any other divine Institution, with a Dependance thereon for Justification, they must fulfil the *whole Law* perfectly, or else they are undone for ever. So then what think you? Can you fully obey all the Commands of the Divine Law? If you cannot, why are you so unwilling to renounce your slight Performances? Is it not safer to trust to CHRIST's Obedience than to our own Works for Salvation? Or are you obstinate? And had you rather trust to your own Good Works (as you call them) and be damn'd, than to CHRIST's Merits and be saved?

Eph. ii. 8, 9. For by Grace ye are saved,--- not of Works, lest any Man should boast. Boasting is here absolutely excluded, as in *Rom. iii. 27.* But how could this be, if Works had a Part in our Justification? If any one Good Work bore Part therein, there would be Room for our boasting of that. Thus if *Abraham*, by offering his Son, had in any Measure procured his Justification, he would have gloried of that notable Act of Faith: But what saith the Scripture? *He hath not whereof to glory before God, Rom. iv. 2.* The same is true of all the Faithful; they have nothing whereof to glory before God. *Boasting* is excluded, not in Part, but entirely; and therefore Works are not partially, but totally excluded from our Justification. Now I have mentioned the Instance of *Abraham*, I am apprehensive some may object from *James ii. 21.* that *Abraham* was justified by Works. It may be sufficient to reply, that St.

James

James speaks of Justification not absolutely, but relatively. In the former Sense, *Abraham* was justified about thirty Years before he offered his Son, as is evident by comparing *Gen. xv. 6.* with *xxii. 12.* and in the latter, he was justified, *i. e.* declaratively justified, or evidenced to be in a justified State by this Action among others, to wit, his offering up his Son *Isaac*. But then this declarative Justification does not at all militate against the Doctrine of Free Justification by Faith only; neither will it in any ways answer our Adversaries Purpose; for we hold, as well as they, that Faith and Justification are manifested and approved by Obedience and Good Works.

Although this Doctrine is so clear, yet how many Arts and Devices do Men use in order to avoid it! Some hold the Doctrine of Justification by Faith, but then they make Good Works a Part of Justifying Faith. How irrational and preposterous a Scheme of Religion is this! Are Faith and Works the same thing? Or are Works a Part of Justifying Faith? What saith the Apostle? *To him that worketh not, but believeth*, *Rom. iv. 5.* Here you see that *working* is contradistinguished from, and even opposed to (I mean in respect of Justification) *believing*. And *Faith* and *Works* are distinguished, *Rom. iii. 27. Eph. ii. 8, 9.* How then (if you will submit to the Judgment of an Apostle) can you make Works a Part of Faith, or say that Faith and Works are one and the same thing? Besides, to maintain Justification by Faith, and then make Works

a Part of Faith, is no other in Effect than to hold Justification by Works, or at least by Faith and Works conjoin'd, which is the very Doctrine of the Papists, and is both Antiscriptural and Antichristian. Again, in the last Place, Faith is the Cause, Good Works the Effect: Faith is the Tree, Good Works are the Fruit. Now, will you say that the Cause and Effect, the Tree and its Fruit are one and the same Thing? Why then do you labour to confound Faith and Works? To confound and mingle Causes with their Effects is counted very bungling and injudicious in Philosophy. Is it not much more unskilful as well as unsafe to do so in Theology? I would also add, Does not Men's using such fallacious Methods to defend their Opinion, shew that their Cause is weak, and give us Reason to suspect, that the Light of Truth shines into their Consciences with so glaring an Evidence, that with all their Sophistry, they are scarcely able to withstand Conviction?

When we affirm that we are justified by Faith, we do not mean that Faith merits or deserves our Justification at God's Hands. Faith hath no more Merit in it than any other Grace: How should it, when itself is the Gift of God? And can we merit any Thing of God by that which we receive from him? What therefore our Saviour saith of Works, *Luke xvii. 10.* we may say of Faith, *When ye shall have done all those Things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do.*

So similarly, when we have believed all those Things which God hath commanded us to believe, we are unprofitable Servants, we have believed that which it was our Duty to believe. Accordingly our Church tells us, " We must
 " renounce the Merit of all our said Virtues,
 " of Faith, Hope, Charity, and all other
 " Virtues and good Deeds, which we either
 " have done, shall do, or can do, as Things
 " that be far too weak and insufficient, and
 " imperfect, to deserve Remission of our Sins
 " and our Justification *." The meritorious Cause of our Justification is, the Active and Passive Obedience of the LORD JESUS CHRIST, Faith is only the Instrument whereby we apply his precious Blood and his perfect Righteousness to our own Hearts, and so are justified before God. But as in other Evangelical Truths, so in this, the Experience of it will best acquaint us with the Nature of it: And when Men know it savingly, there will not be so much disputing about it. The Application is the best Explication of it. It is a Doctrine very sweet and full of Comfort. Sinners, what say you? If I was to preach Justification by Works to you, would not this drive you to Despair? Would not one go away saying, ' Well, ' if this Doctrine be true, I can never hope to be ' justified, because I have never done any one good ' Work in all my Life?' Would not another go hence complaining, ' This Doctrine is Death to ' me; my Works are wicked from my Youth up, ' and therefore I must unavoidably be damn'd?'
 Indeed

* Homily on Salvation.

Indeed if Justification was by Works, no Flesh could be saved. They therefore who preach such a Doctrine, are truly and properly Preachers of Damnation. They that are under the *Law*, are under the *Curse*, Gal. iii. 10. and all are damn'd who trust to their own Good Works for Salvation. But now, behold I bring you glad Tidings of great Joy! I publish Salvation by CHRIST, and Justification by Faith only. How ought you to rejoice in so salutary a Doctrine? How can you ever enough bless God, for bringing the Gospel of his Grace to your Ears? And, O! may the LORD God, the Father of Mercies, the God of all Comforts, grant that the Word of Reconciliation may reach your Hearts. O! that there was such an Heart in you, that you would believe on the LORD JESUS CHRIST. JESUS CHRIST loves, JESUS CHRIST saves all universally who believe in his Name. Come to him, and he will never cast you out. All Believers are saved, but all Unbelievers are damn'd. Do you deserve Damnation in yourselves? Yet CHRIST hath merited eternal Salvation for you. Here is a Message of Comfort for you; *In him you have Redemption, even the Forgiveness of your Sins. He is your Peace, and by him All that believe are justified.* Sinners, Rebels, Criminals, Malefactors, Apostates, and Persecutors, believe on the LORD JESUS, and you shall be saved. Come unto JESUS by Faith, and he will freely pardon all your Sins, from first to last, and fully instate you in the Favour of that God, in whose Pleasure is Life; Life

spiritual,

spiritual, Life celestial, and Life eternal. And O! ye Christless Wretches, do you consider what it is to be in an unjustified State? Do you know that the Wrath of God abideth on you? Do you see the Vitals of God's Wrath hanging over your Heads, and just ready to be poured out upon your Hearts? Are you sensible what great Plagues remain for the Ungodly? Do you remember, that he that believeth not shall be damn'd? And do you know, that all *Unbelievers shall have their Part in the Lake which burneth with Fire and Brimstone?* Flee therefore from the Wrath to come.---Escape for your Lives.---The Avenger of Blood is behind you; make haste to the City of Refuge; reach out the Arm of Faith, lay hold on the dear Redeemer of the World, and he will skreen you from the Wrath of God, and deliver your Souls from going down to the Pit of Hell.

Again, are there not some here who are in a justified State? Have not several of you tasted that the LORD is gracious? Do you not enjoy a Peace of God which passeth all Understanding? Blessed, blessed are your Souls; happy are ye above all People that dwell on the Face of the Earth. How shall I address you? How shall I congratulate your Felicity? You have free Remission of all your Sins in the Blood of the Lamb, your Souls are invested with the Mediator's pure and spotless Righteousness, and your Title to Heaven is good, you have an everlasting Inheritance. Rejoice therefore in CHRIST JESUS, and blessed be the LORD GOD of Israel from
this

this Time forth for evermore.—The Love of GOD is unchangeable, the Purposes of his Grace are unalterable: GOD hath forgiven you your Sins, and he will never impute them unto you again; he hath given you CHRIST's Righteousness, and he will never take it from you. You are entitled to Heaven, and your gracious Father will never disinherit you: Being once justified, you are justified for ever, and shall never (if I may so say) be unjustified again. All the Powers on Earth or in Hell shall never be able to frustrate your Hopes, nor rob you of your Estate in Glory. Therefore praise GOD continually, spend your Lips and your Lives in singing of his Salvation. A Christian hath one Thing to do, and that is to sing the Praises of GOD and his Son JESUS CHRIST for ever. Therefore keep praising GOD on Earth, till at length you praise him in the Kingdom of Heaven. Look and long for that blessed Time, and rejoice in hope of the Glory that shall be revealed. 'Tis true, while you are in this World, you must not expect to be free from Temptations; the World will lay Snares for you, the deceitful Lusts of your own Heart will plot against you, and the Devil will shoot his fiery Darts at you. Satan is the Troubler of the Israel of GOD; he loves to terrify those whom he cannot destroy. He tempted our LORD CHRIST to Presumption, to distrust of Divine Providence, to the Love of the World, yea, to fall down and worship him. Why then should you wonder if he tempts you to as great or greater Sins? Is the Disciple above his

his LORD? If therefore the Devil was so impudent, as thus to tempt your LORD and Saviour, why are you surpris'd at his tempting you? You perhaps expected to go to Heaven without any Trouble or Vexation, but what saith the Scripture? *Through much Tribulation we must enter into the Kingdom of GOD.* Besides, Temptation is a Sign of our belonging to CHRIST, thus *Luke xxii. 28. Ye are they which have continued with me in my Temptations.* Hence saith the Apostle, *James ch. i. ver. 2. my Brethren, count it all Joy when ye fall into divers Temptations.* Therefore be of good Courage. Fight in the Strength of CHRIST, and you are sure of conquering. CHRIST shall conquer for you, CHRIST shall conquer in you; CHRIST shall give you Victory over all your Temptations, how many soever they may be in Number, how mighty soever they may be in Power. *Lastly*, shew your Gratitude to GOD by your Obedience. *Do we through Faith make void the Law? GOD forbid; yea, we establish the Law.* Approve your Faith by your Good Works, otherwise it will appear, that you have no Faith at all. Are you justified? See then that ye are sanctified. Whomsoever GOD justifies, he doth also sanctify, unless therefore you are sanctified in some Degree, in vain do you pretend to be justified. This will further appear when we come to shew

V. *Fifthly*, and *lastly*, That Justifying Faith produces Good Works after Justification. This will need the less Proof, because few deny it.

Yet

Yet as I thought proper to let our Adversaries know, that we are no Enemies to Good Works I chose professedly to espouse and openly vindicate this Position, in order to stop the Mouths of Gainsayers. The Difference between us and our Adversaries is this; they hold that Good Works go before our Justification, and have an Influence therein; we believe that Good Works follow after our Justification, as the Fruits and Consequences thereof. The Homily of Salvation is clear to our Purpose, and calls justifying Faith “a true and lively Faith, out of the which Faith spring Good Works.” And again, in the third Part of the same Homily, it is described thus, a “true and a lively Faith in CHRIST, bringing forth Good Works, and a Life according to God’s Commandments.” A Person may have a dead Faith, and perform no Good Works; but if his Faith is *lively*, it will as naturally exert itself in Good Works, as a living Man performs vital Actions. Consonant to this the Conclusion of the said Homily saith, “These be the Fruits of true Faith, to do Good, as much as lieth in us to every Man, and above all Things, and in all Things to advance the Glory of God.”

In another Place of the same Homily we are told, “the right and true Christian Faith is not only to believe, that Holy Scripture, and all the foresaid Articles of our Faith are true; but also to have a *sure Trust* and *Confidence* in God’s merciful Promises to be saved from everlasting Damnation by CHRIST, whereof

“whereof doth follow a *loving Heart to obey*
 “his Commandments.” Faith is here first
 described by a *sure Trust and Confidence* in
 God, and then *Love and Obedience* are men-
 tioned as Consequences thereof; which exactly
 corresponds to that of the Apostle, *Gal. v. 6. In*
CHRIST JESUS neither Circumcision availeth
any Thing, nor Uncircumcision, but Faith which
worketh by Love. Faith and Love go together
 in every converted Soul. They are Sister
 Graces, and therefore are frequently joined to-
 gether in the Apostolical Writings *. The
 Love of God revealed to the Soul, kindles a
 Flame of sacred Love in the Soul †, and Love
 is an effectual Motive to Obedience ||. The
 whole Matter we find well summ’d up in our
 Homily on Faith: “Such is the true Faith,
 “that the Scripture doth so much commend,
 “the which when it seeth and considereth
 “what God hath done for us, it also moved
 “through continual Assistance of the SPIRIT
 “of God to serve and please him, to keep
 “his Favour, to fear his Displeasure, to con-
 “tinue his obedient Children, shewing Thank-
 “fulness again, by observing or keeping his
 “Commandments, and that freely for true
 “Love chiefly, and not for dread of Punish-
 “ment, or Love of Temporal Reward, con-
 “sidering how clearly without Deservings
 “we have received his Mercy and Pardon
 “freely.”

Again,

* See 1 *Thess.* i. 3. iii. 6. *Philem.* 5. *Eph.* i. 15. 1 *John* iii.
 23. &c. &c. † See 1 *John* iv. 19.

|| 2 *Cor.* v. 14.

Again, the Homily of Salvation informs us thus, “nor when they say, that we should be justified freely, do they mean, that we should or might afterward be *idle*, and that nothing should be required on our Parts *afterwards*.” We are here taught not to be *idle* after Justification. Good Works have here their proper Place assigned them; they do not go before, but follow after our Justification. This also the Homily on Fasting asserts in Terms very explicit, “Good Works go not before in him which shall afterward be justified, but Good Works do follow after, when a Man is first justified.” Can any thing be plainer? And then the Reason hereof is soon after assign’d, “for that they are good Declarations and Testimonies of our Justification.”

There is a remarkable Passage in the Homily of Good Works, which I shall just mention and so conclude my Quotations from the Homilies: “Faith may not be naked, without Good Works, for then it is no true Faith; and when it is adjoined to Works, yet it is *above the Works*.” How contrary is this to the Judgment of those who give Works the Preference to Faith? Our Church here expressly asserts, that when Faith is adjoined to Works, yet it is *above* them.

Article XII. *Of Good Works.*

“Albeit that Good Works, which are the Fruits of Faith, and follow after Justification,
“cannot

“ cannot put away our Sins, and endure the
 “ Severity of God’s Judgment; yet are they
 “ pleasing and acceptable to GOD in CHRIST,
 “ and do spring out necessarily of a true and
 “ lively Faith, insomuch that by them a lively
 “ Faith may be as evidently known as a Tree
 “ discerned by the Fruit.” This Article is very
 clear and defecate, and is of itself a sufficient
 Proof of our Doctrine. As a good Tree brings
 forth good Fruit, so a true, living, justifying
 Faith, produces Good Works. If a Tree yields
 bad Fruit, that is an undeniable Evidence,
 that the Tree itself is bad; so if those who pro-
 fess to have Faith in CHRIST live wicked Lives,
 that is a plain Demonstration, that their Pro-
 fession is vain, and their Faith dead, *Matt. vii.*
17. Luke vi. 43.

The Scriptures are clearly on our Side; they
 in almost every Page inculcate the Necessity of
 Good Works. He that runs may read; and
 therefore I need not say much under this Head.
 Our LORD instructs us in this Truth, *Matt.*
vii. 21. Not every one that saith unto me,
LORD, LORD, shall enter into the Kingdom of
Heaven, but he that doth the Will of my Father,
which is in Heaven; where you see it is not
 the formal Professor, or the nominal Christian,
 but the *Doer* of the Divine Will, that is to
 enter into the Kingdom of Heaven; in vain
 therefore do you expect to go to Heaven when
 you die, if you indulge yourself in Sin while
 you live.

In *Luke* vi. 46. Our Saviour reproves some who profess'd Faith in him, because they were deficient in their Obedience, *why call ye me LORD, LORD, (saith he) and do not the Things which I say?* 'Tis not enough for Persons to call JESUS their LORD and their Saviour (as many do) and yet live in Indolence, Softness and Worldly-mindedness. If you call JESUS your LORD, why do you not *do* the Things which he hath commanded? Why do ye not approve your Faith by your Obedience? How can you presume to call JESUS your LORD and your Saviour, while you live in the wilful Omission of Prayer, of reading the divine Word, and of receiving the Lord's Supper? *1 Cor.* xi. 20. What a strange sort of Religion is this? And yet what Numbers are fallen into it? Such a Religion as this is just calculated to lull corrupt Nature asleep upon a Pillow of Ease, and will only serve to convey Men's Souls smoothly to Hell. You perhaps may give a Sneer, and be ready to toss this Paper by; yet I assure you again and again, that that Religion which allows People in the Omission of any known *Commandment*, *John* xiv. 15. or in the Commission of any known Sin, comes not from God, but from the Devil. And whatever Appearance of Sanctity the Professors or Abettors of such a Religion may wear, yet we are to look upon them as deluded; and we ought to avoid their Errors, and pray for their Persons.

The Apostle *Paul* always insists upon Good Works. His general Way is first to state Doctrines clearly, and then he exhorts to Good Works

Works pathetically. He first establishes Christian Verities, and then inculcates Christian Virtues and Graces. This is his way in almost all his Epistles; and especially in his Epistle to the *Romans*, where the grand Doctrine of Justification is handled at large; lest any one should look upon the said Doctrine as destructive of Good Works and Obedience, how careful is the Apostle to prove the reverse? In-
somuch that he spends the five last Chapters of that Epistle in exhorting to Christian Holiness in general, and to every Evangelical Duty in particular. And 'tis observable, when he gives Instructions to Bishops and Pastors, how strictly he charges them to preach up Good Works; thus *Tit. iii. 8. This is a faithful Saying, and these Things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain Good Works*: And then for an Encouragement he adds, *these Things are Good and Profitable unto Men*. And in his second Epistle to *Timothy, ch. ii. ver. 19.* he saith, *let every one that nameth the Name of CHRIST depart from Iniquity*. And O! that all Preachers would follow the Apostle's Injunctions, by preaching up Good Works in their Sermons, and practising them in their Lives.

If we enquire of Matter of Fact, we shall find it every way answers our Purpose. Observe the Conduct of primitive Christians, observe the Behaviour of modern Believers, how do they all abound in Good Works? Hence they are stiled in Scripture *a peculiar People, zealous of Good Works*. As soon as *Zaccheus*

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had received the LORD JESUS, you find him disposed to Acts of Justice and Charity, *Luke* xix. 6, 8. No sooner was *Lydia* baptized into CHRIST, but she was given to Hospitality and Beneficence, *Acts* xiv. 15. And in the same Chapter, we may observe how full of Tenderness and Compassion the Jailor was after he believed in God: This is visible from his washing the Apostles Stripes, his bringing them into his House, and setting Meat before them, *ver.* 33, 34. When the Apostle *Paul* was converted, his Cry was, LORD, *what wilt thou have me to do?* He was desirous to do something for God. And this is the Language of every true Christian; having tasted the Love of God, they are eager to do the Will of God. To enumerate all the Examples of Christian Piety and Virtue would be endless. The Scriptures are full of them, and so is Church History. And if you want Instances of the Power and Efficacy of Faith, read the Eleventh to the *Hebrews*: There you will see the Glory of his Grace display'd in the eminent Transactions and exemplary Sufferings of many Christian Worthies. There you will meet with a Cloud of Witnesses, to illustrate and confirm the Doctrine we are defending. And now what remains but to exhort you, dear Reader, to be one of that Number, and in your own Life to shew forth the Fruitfulness and Excellency of Justifying Faith?

Are you then in a justified State? And, indeed, if you are not in a State of Justification, you must be in a State of Damnation; for there

there is no Medium. If you are not justified, you are condemn'd already *: If you are not saved you must be damned. Do you then believe in CHRIST? Let the Piety of your Conversation evince the Sincerity of your Profession. The Doctrine of Justification by Faith only hath no Tendency to destroy Good Works. Altho' we are justified freely without Works, yet Good Works follow after Justification, and are the genuine Effects of Justifying Faith. The Grace of GOD that bringeth Salvation, teacheth us to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly, in this present World. The free Love of GOD in CHRIST, is an irresistible Constraint to Obedience. What? shall we continue in Sin, that Grace may abound? Shall we do Evil, because GOD hath done us Good? " Shall we cease from Good Works and relinquish Charity? May the LORD never suffer this to befall us, but let us hasten to perform every Good Work with Diligence and Alacrity †." Only follow the Advice of this Apostolical Father, and then what will become of *Antinomianism*? Are those who hold Free Justification chargeable with it? Or does the Doctrine I have been defending countenance it? Is

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this

* John iii. 18.

† Αρρησώμεν απο της αγαθοπορίας, και εγκαταλείπωμεν την αγαπην; μηδαμῶς τῷτο εασαί ο Δεσπόης εφ ἡμιν γεγεννηθῆναι, αλλα σπευσωμεν μετ'α εκλεινίας και προθυμίας παν εργον αγαθον επιτελειν. Clem. Rom. 1 ad Cor.

this Doctrine an Antithesis to Good Works? They are the worst *Antinomians* who are *Antinomians* in Life. What signifies Men's disputing for Good Works, if they do not practise them? You may quarrel all your Life-time about Good Works, and be damn'd at last for not performing them. What a Shame is it, that generally those who are most zealous in contending for Good Works, are most careless and indifferent in doing them? When Men ask this Question, what signifies doing Good Works, unless we are justified by them? we might be apt to imagine, that such Persons who expect to be justified by their Works should excel and abound therein; but how strange is it! The direct contrary appears in Fact. We may observe those who are most litigious and disputatious for Works having a Hand in their Justification, are most negligent of them in their Conversation. But what Hypocrisy is this? Is not this mocking God and dissembling with a double Heart? And how dreadful will the Condition of those be, who boast so much of their virtuous Actions and moral Righteousness, if they are found wanting---if while they are so contentious for the Theory they are deficient in Practice?

It is often objected, that those who believe Justification by Faith, frequently live wicked Lives, and from thence Men are ready to conclude, that their Doctrine is false. But how inconclusive an Argument is this? Is a good Doctrine to be condemned for the Wickedness of those who profess it? The best Things may
be

be abused. The Doctrine of Justification by Faith only, does not tend to promote Impiety and Licentiousness, and if any pervert it to such Purposes, 'tis not the Fault of the Doctrine, but of its Abettors. The evil Conversation of those who hold this Doctrine does not in the least defile the Doctrine itself. Yet what a Pity is it that so wholesome a Truth should suffer so much from the corrupt Lives of those who profess it? And how deplorable must their Case be, who hold so heavenly a Truth in such hellish Unrighteousness? What Ingratitude is this to GOD? What Cruelty to JESUS CHRIST? Such Persons crucify the Son of GOD afresh, and put him to open Shame. Oh! how is the Lamb of GOD wounded in the House of his pretended Friends? They, like *Judas*, betray their Master with a Kiss; and under the Appearance of Friendship cut their Saviour to the Heart, as *Joab* slew *Abner*. These bring more Dishonour upon CHRIST and his Gospel, and hinder the Progress of the Word of GOD more than the most inveterate open Enemies, and the bitterest Persecutors. Do you consider this, ye formal Hypocrites, who have the Truth in your Understandings, but no Life in your Hearts? Will you make CHRIST the Minister of Sin? Will you turn his Grace into Lasciviousness? What then do you expect for your Portion, but everlasting Damnation? Do you think to reconcile CHRIST and *Belial*? Or do you imagine you may live in Sin here, and go to Heaven hereafter? If you flatter yourselves with such vain Conceits, if you buoy yourselves up with such

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false Hopes, you may be sure, that an evil Heart hath deluded you, and Sin hath blinded you. Why then do ye call CHRIST your Master? The Devil is your Master, and Hell will be your Wages. Repent therefore of your Spiritual Fornication, otherwise God *will cast you into a Bed*, and all *them that commit Adultery with you into great Tribulation* * ; *great Tribulation, greater* than can be express'd, *greater* than can be conceiv'd ; and what sort of a *Bed* do you think this is which God here threatens to cast you into ? Now perhaps you sleep upon a *Bed* of Down or Feathers, but how will you do to sleep upon a *Bed* of Fire and Brimstone ? Now perhaps you stretch yourselves every Night and every Morning upon a *Bed* of Ease, but how can you bear to stretch yourselves in Hell-fire ? Now you lay down your weary Heads upon a soft Pillow, but then hot burning Coals will be your Pillow for ever. Instead of lying in Sheets of fine twined Linen, you will lie in Sheets of Fire and Brimstone ; Hell-flames will cloath you on every Side ; they will stick as close to you as your Skin to your Flesh, or your Flesh to your Bones. This will be the Condemnation of all those who *profess* to know God, but in *Works* deny him, who are Abominable and Disobedient, and unto every *Good Work reprobate*, Tit. i. 16. A great Profession without a suitable Conversation, will only procure you a greater Damnation.

There-

* Rev. ii. 22.

Therefore awake, ye sleepy Virgins; up, and be doing: Shew your Faith by your Works. There is no true Religion without Good Works. There may be Works seemingly Good where there is no True Religion. Good Works are not the Causes, but the Fruits and Effects of True Religion; and where True Religion is, these will naturally follow. Do not deceive yourselves; if you will not follow after Holiness, if you are not conversant in Good Works, I tell you, you are not in a State of Justification, but in a State of Condemnation; and what Conceptions soever you may form, or how clearly soever you may discourse of Justification by Faith only, yet if you sleep in Sin here, you will awake in Hell hereafter. There is no going to Heaven but in a Way of Holiness, *Heb. xii. 14.* If you have Faith to walk therein, you will be saved; but if you are unholy, you will never be admitted to see God, but you will be excluded the Divine Presence, and shut up in eternal Misery.

C H A P. III.

Of the HOLY SPIRIT.

THE HOLY SPIRIT is the Third Person in the sacred TRINITY, who is GOD over all, blessed for evermore. The Godhead consists of Three Persons, the FATHER, the SON, and the HOLY SPIRIT, and these Three are One in Essence, their Glory is equal, their Existence eternal. The HOLY GHOST is endued with the Attributes of Infinity and Eternity; he is Omnipotent, Omniscient, Omnipresent, Immutable and Incomprehensible; he is Infinite in Goodness, in Justice, in Truth, in Purity and Holiness, and every Perfection. In short, he is GOD of GOD, LIGHT of LIGHT, very GOD of very GOD; he proceedeth from the FATHER and the SON, and with the FATHER and the SON he is worshipped and glorified.

When our LORD JESUS CHRIST was just upon leaving his Disciples, he commissioned them *to baptize in the Name of the Father, and of the Son, and of the Holy Ghost*, Matth. xxviii. 20. So St. Paul salutes the *Corinthians* with praying, that *the Grace of our LORD JESUS CHRIST, the Love of GOD, and the Communion of the HOLY GHOST may be with them*, 2 Cor. xiii. 14. All which evidently proves, that the HOLY GHOST is GOD as well as the FATHER and the SON; to which Truth the Evangelist *John* bears a clear and indubi-

table Testimony, 1 *Epist. ch. v. ver. 7.* *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* The Divinity of the HOLY GHOST is also asserted in many other Places of holy Scripture: Thus *Matth. xii. 31, 32.* *The Blasphemy against the Holy Ghost shall not be forgiven unto Men,--neither in this Woold, neither in the World to come.* The HOLY GHOST must be strictly and properly GOD, or else the Sin against him would not be of so heinous a Nature, and absolutely unpardonable. In *Acts v. 3.* saith Peter to *Ananias, Why hath Satan filled thine Heart to lie to the Holy Ghost?* And *ver. 4.* he adds, *thou hast not lied unto Man, but unto GOD:* Which plainly shews us, that the HOLY GHOST is true and very GOD; which also is further confirmed by the Judgment which overtook *Ananias* upon his Commission of this Sin, *he fell down and gave up the ghost,* *ver. 5.* The Apostle *Paul* swears by the HOLY SPIRIT, *1 Cor. xv. 31.* *I protest by your rejoicing*.* Now we cannot suppose he swears by the Persons rejoicing, much less by Joy; considered as a Quality in them; he must therefore swear by the HOLY GHOST, who was the Author of their Joy, and Swearing is an Acknowledgment of the Person by whom we swear to be the True GOD †. The Apostle therefore, by swearing by the HOLY GHOST, let us know that he is the true and eternal GOD. The SPIRIT is said

to

* Νη την υμε|εραν καυχησην.

† See Deut. vi. 13. Ps. lxiii. 11. Isa. lxxv. 16.

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to search the deep Things of GOD, 1 Cor. ii. 10: which he could not do unless he himself was equal to GOD in Wisdom and Knowledge. But what signifies multiplying Arguments? We have said enough to prove the Godhead of the HOLY GHOST. We now therefore proceed to shew,

I. That the HOLY GHOST dwells in the Hearts of all True Believers.

II. That the Illumination of the SPIRIT is necessary to a right and saving Knowledge of the Holy Scriptures.

III. That the comfortable Influences of the HOLY GHOST are really *Felt* by those Souls to whom they are communicated.

I. The First of these Propositions is not so generally denied as the Two last, and therefore some may be inclined to think I need not long insist upon it. However, I intend to give the Reader full and sufficient Proof of each of these Heads, if the LORD enables me. The Homily on Reading the holy Scriptures saith, "He that keepeth the Word of CHRIST is promised the Love and Favour of GOD, and that he shall be the *Dwelling-place or Temple of the blessed Trinity.*" Here the Indwelling of the SPIRIT is asserted, when he that keepeth CHRIST's Word is called the *Dwelling-place or Temple of the blessed Trinity.* Because the HOLY GHOST being One in Substance with the
FATHER

FATHER and the SON, where he is they are also; so that the whole *Trinity* dwells in a believing Soul, *John* xiv. 23.

In the third Part of the Homily for *Rogation Week* we are thus exhorted; "Let us therefore
 " meekly call upon that bountiful Spirit, the
 " Holy Ghost, which proceedeth from our Fa-
 " ther of Mercy, and from our Mediator Christ,
 " that he would assist us and *inspire* us with his
 " Presence,---for without his lively and secret
 " *Inspiration* can we not so much as speak the
 " Name of our Mediator." Here *express* Men-
 tion is made of the *Inspiration* of the SPIRIT,
 as there is also in the XIIIth Article; "Works
 " done before the Grace of Christ, and the *In-*
 " *spiration* of his Spirit, are not pleasant to
 " GOD." And 'tis observable, as in the Ho-
 mily above cited, we are stirred up to pray that
 the HOLY GHOST would assist us, and *inspire*
 us with his Presence; so the Liturgies are full
 of *Inspiration*, and Petitions for that Purpose.
 Thus in the Prayer of Christ's Church-militant,
 we find the Supplicants "beseeching God to
 " *inspire* continually the universal Church with
 " the Spirit of Truth, Unity and Concord."
 And in the Collect for the *Fifth Sunday* after
Easter, "Grant to us thy humble Servants, that
 " by thy holy *Inspiration* we may think those
 " Things that be good." And in another
 Place*, "Cleanse the Thoughts of our Hearts
 " by the *Inspiration* of thy Holy Spirit, that we
 " may perfectly love thee, &c." Now then,
 what

* Communion Service.

what think you? Do you believe the Church holds the Doctrine of the *Inspiration* of the SPIRIT, or not? I have set these Passages before you on purpose to convince you that she doth. What shall we say then to those who are ready to rave and gnash their Teeth at Persons who lay Claim to *Inspiration*? Do not such People contradict the Articles and Homilies and Liurgies of the Church of *England*? And what a shocking Thing is it for Ministers to offer up such Petitions in their Prayers, and then preach against *Inspiration* as soon as they get into the Pulpit! Do not such Men, while they deny and oppose the *Inspiration* of the SPIRIT of GOD, prove that they are inspired with a contrary Spirit? It is in vain here to reply, We only speak against the miraculous and extraordinary *Inspiration* of the SPIRIT: For who is there pretends to this miraculous and extraordinary *Inspiration*? I know none that make any such Pretensions. I entreat you therefore, do not make this Pretence of denying *miraculous Inspiration* a Cloak for opposing *all Inspiration* whatsoever. Do you believe the Articles and Liturgies of the established Church? If you do, why do you dislike the Term *Inspiration*? And why are you offended at those who preach this Doctrine, and experience it in their Hearts? Do you think our Church, in the Places I have quoted, means *extraordinary Inspiration*, i. e. a Power to work Miracles? But and if the common Influence and *Inspiration* of the HOLY GHOST is hereby intended, why should you deride, much less despise or malign those who receive this divine *Affatus*?
Ought

Ought you not rather to acknowledge your Want of it, and to wait upon God in Prayer, and the Use of all other Means, that you also may obtain it?

The Liturgy, in several other Places, holds forth this Doctrine: Thus in the Prayer for the King, "Replenish him with the Grace of thy Holy Spirit." In that for the Royal Family; "Endue them with thy Holy Spirit." In the Collect for *Quinquagesima Sunday*; "Send thy Holy Ghost, and pour into our Hearts that most excellent Gift of Charity." And in the Office of Confirmation; "Fill them, O Lord, with the Spirit of thy holy Fear." Where you see the Bishop prays, that the Persons confirmed may be endued, yea, filled with the SPIRIT. So St. Paul prays for the *Ephesians*, that they may be filled with all the Fulness of GOD, Eph. iii. 19. He doth not pray, that they may be filled with GOD, or with the Fulness of GOD, but with all the Fulness of GOD. Who can tell how much these Words contain? And yet the Apostle offers up this Petition for the general Bulk of Believers in the *Ephesian Church*; and this Prayer had its Effect, the Event was accordingly, if we will believe *Ignatius*, who, in his Epistle to the *Ephesians*, saith, "Let us therefore do all Things, as having him dwelling in us, that we may be his Temples, and he may be in us our own God*." And in another Epistle, viz. that to the

* Παντα ἐν ποιῶμεν ὡς αὐτὸς ἐν ἡμῖν κατοικεῖν ὅτι, καὶ ὡς ἐν αὐτοῦ ναοί, καὶ αὐτὸς ἡ ἐν ἡμῖν Θεὸς ἡμῶν.
Ignat. ad Ephes.

the *Magnesian*, he hath these Words; “Know-
 “ing that you are full of God, I briefly ex-
 “hort you *.” To which we may adjoin that
 Passage of *Clement the Roman*: “A full Effusion
 “of the HOLY GHOST was upon all †.” And
 yet some Men of Sense and Learning esteem
 those Expressions, *Full of God*, and *Full of the*
HOLY GHOST, as ostentatious and enthusiastical,
 notwithstanding they are countenanced by the
 Scriptures, and found in the Writings of Pri-
 mitive Fathers. And Bishop *Hall* describes the
 State of his Soul under the Influences of the
 Divine SPIRIT, as “Ready for God, yea, Full
 “of God ‡.”

I now offer the following Texts of Scripture
 in Proof of what I have said upon this Head.
John the Baptist, who was to prepare the Way
 for our LORD'S Coming, informs those who came
 to his Baptism, that there was one coming after
 him, viz. CHRIST, who should baptize them
 with the Holy Ghost and with Fire, Matth. iii. 2.
 By being baptized with the Holy Ghost, is meant
 receiving him to regenerate and sanctify our Souls,
 both which are typified by Water Baptism.
 And if the Conjunction *and* be here taken ex-
 egetically, the Sense of the Words will be this,
He shall baptize you with the Holy Ghost, who for
 his illuminating, penetrating, quickening and
 refining

* Εἰδὼς ὅτι Θεὸς γεμεῖτε, συνήομαι παρεκκελευσα
 υμᾶς. *Ignat. ad Magnes.*

† Πληρὴς Πνευμᾶτος Ἁγίου ἔκχυσις ἐπὶ πάντας
 ἐγενήθη. *1 Epist. ad Corinth.*

‡ *Dec. II. Ep. I.*

refining Influences resembles *Fire*. Accordingly he is compared to *Fire*, *Rev.* iv. 5. And when he descended on the Apostles, *Acts* ii. 3. *There appeared unto them cloven Tongues like as of Fire*; which was to denote the Power and Efficacy of the Word preached, when the SPIRIT of GOD attends it.

In *John* vii. 38. we find these Words, *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.* Our Saviour here gives us a Promise of the SPIRIT under the Similitude of *Water*. As *Water* cleanses the Body from Filth and Dirt, so the HOLY GHOST purifies the Heart from the Pollution of Sin: and as *Water* cools and refreshes our Bodies when we are faint and weary, so the SPIRIT of GOD refreshes and comforts our Souls: Hence it is that the Eternal SPIRIT is so frequently exhibited to us in Scripture under the Figure and Resemblance of *Water*. GOD calls himself *the Fountain of living Waters*, *Jer.* ii. 13. for whosoever drinks this *Water* lives for ever. The Prophet *Isaiah* invites every one that thirsteth to come to the *Waters*, *Isa.* lv. 1. and so doth our Saviour, *Rev.* xxi. 6.--xxii. 17. St. Paul mentions *spiritual Drink*, *1 Cor.* x. 4.--xii. 13. This *spiritual Drink*, this *living Water* is the common Privilege of all Believers, which makes the Evangelist add, *This spake he of the Spirit, which they that believe on him should receive, ver.* 39. And so saith GOD, *Acts* ii. 17. *I will pour out of my Spirit upon all Flesh.* i. e. upon all the fallen Race who believe in JESUS CHRIST.

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The Angel who foretold the Birth of *John the Baptist*, saith, *he shall be filled with the Holy Ghost even from his Mother's Womb*, Luke i. 15. *Elizabeth and Zacharias* were both filled with the Holy Ghost, ver. 41, 67. *Peter* was filled with the Holy Ghost, Acts iv. 8. and *Paul*, Acts xiii. 9. *Stephen* is described as *a Man full of Faith and of the Holy Ghost*, Acts vi. 5. so likewise is *Barnabas*, Acts xi. 24. You will be ready to object, These are particular and extraordinary Instances, and they are no Rule for us to go by: Though the Apostles and some others had such plenteous and plenary Vouchsafements of the HOLY SPIRIT, we are not to expect the same now. But why not? Have we not as much Need of the HOLY SPIRIT as the Apostles and first Christians had? Is it not our Privilege upon whom the Ends of the World are come? Why then should we not ask for it, and expect to receive it at God's Hands? And I would advise Persons to be cautious of confining the SPIRIT to primitive Times, lest they confine Heaven to primitive Times, and so miss of it themselves; for indeed there is no going to Heaven without receiving the HOLY SPIRIT. Besides, what saith the Scripture? *The Disciples were filled with Joy and with the Holy Ghost*, Acts xiii. 52. By the Disciples are here meant not only the Apostles, Prophets and Evangelists, but also the whole Body of Believers in general. Was it then the Privilege of the Followers of CHRIST to be filled with the HOLY GHOST in those Days? And is it not equally their Privilege now? Who will undertake to prove the contrary? they

they will find it a difficult, yea, insuperable Task. The Apostle *Paul* therefore with good Reason exhorts the faithful Souls at *Ephesus* to be filled with the Spirit, Eph. v. 18. He had before prayed that they might be filled with all the Fulness of God, chap. iii. ver. 19. And Oh ! that this Prayer and this Exhortation may have their Accomplishment in the Hearts of all those who are called Christians !

The same Truth is asserted in divers other Places of Scripture. The great Apostle of the Gentiles saith, Gal. iv. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* To which add, Rom. viii. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* All real Christians are *Sons of God*, both by Regeneration and Adoption ; and as natural Children have Freedom and Familiarity with their Parents, so the Children of God have free Access to and close Communion with their heavenly Father. For this Purpose God sends forth the SPIRIT of his Son into their Hearts, not calling, or saying, but (as *Luther* observes) crying *, *Abba, Father* ; for when they pray, they cry unto God, Luke xviii. 7. *Psal. lxxvii. 1.---lxxxviii. 1.* a Spirit of Grace and Supplication is poured out upon them. They find Enlargement of Heart, Liberty of Speech, and a Power freely to lay open their Minds to God. The Word *Abba* denotes that Love and Affection, as well as that Simplicity and godly Sincerity wherewith the true Saints of God approach his

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Throne ;

* Κραζον.

Throne; therefore we find our Saviour addressing God the Father in this familiar and pathetic Language, *Abba, Father, all Things are possible unto thee*, Mark xiv. 36.

The Indwelling of the SPIRIT is again mentioned, 1 Cor. iii. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? And chap. vi. ver. 19. What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* These Interrogatories are equivalent to positive Assertions, and teach us, that the Hearts of Believers are the Temples of the HOLY GHOST. This the same divine Author directly affirms, 2 Cor. vi. 16. *Ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them. I will inhabit in them* *. Which Expression specifies the intimate Union and Communion there is between God and his People, their Hearts are his Habitation, and there he resides as in his holy Temple. And I take the Word *dwell* to admonish us of God's perpetual abiding with his People: He doth not turn in for a Night or a Day, as a way-faring Man, but when he once enters into their Hearts, there he abides for ever: Their Hearts are his Home. This Text hath of old been made use of to prove and establish our Doctrine. It was quoted by Ignatius the Martyr, in his Examination before Trajan the Emperor. Trajan said, "Who is Theophorus? Ignatius answer'd, He that hath Christ in his Breast.--And

* Ενοικησά ἐν αὐτοῖς.

a little after the Emperor said, Have you therefore *in you him that was crucified*? Ignatius answer'd, Yes: For it is written, I will dwell in them, and walk in them*. Whereupon Trajan pronounced Sentence of Death upon him, and order'd him to be torn to Pieces by wild Beasts. I think proper to mention this, that none may take part with Trajan in condemning the Generation of the Righteous, in persecuting those *who have Christ in their Breast*, and *bear in them JESUS that was crucified*. For how ready are some People to tear others in Pieces, for no other Reason but this, because they acknowledge they have the SPIRIT of God *dwelling in them*? And yet we see upon what ample Testimony this Doctrine depends; it is so clear from the Scriptures, and our own Articles and Homilies, that none but those who are wilfully blind can avoid seeing the Truth of it. The Apostle and Evangelist John is as express as the Apostle Paul upon this Head; *he that keepeth his Commandments dwelleth in him and he in him*, 1 John iii. 24. and ch. iv. ver. 13. *hereby know we that we dwell in him and he in us, because he hath given us of his Spirit*; and ver. 16. *he that dwelleth in Love, dwelleth in God, and God in him*.

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* Τις εστιν θεοφορος, Ιγνατιος απεκρινατο ο Χριστον εχων εν σερνοις.-----Τραιανος ειπεν συ ουκ εν εαυτω φερεις τον σταυρωθεντα; Ιγνατιος ειπεν να γεγραπται γαρ ενοικησω εν αυτοις, και εμπεριπατησω. τραιανος απεφηνατο. Ignat. Act. Martyr.

It remains therefore now to propound St. Paul's Question, *Acts xix. 2. Have ye received the Holy Ghost since ye believed?* I suppose what I have said may convince you of the Necessity of receiving the HOLY GHOST, and I hope now you do not look upon this Doctrine as Enthusiasm or Delusion; how is it therefore with your Soul? Answer to GOD and your own Conscience. Have you received the HOLY GHOST, or have you not? If you have not, what is all your Religion worth? Do you think you have any true Religion in you? I tell you, you have not. The SPIRIT of GOD is all in all in the Christian Religion: So much of the SPIRIT as you have in you, so much true Religion you have. But *if any Man have not the SPIRIT of CHRIST, he is none of his, Rom. viii. 9.* Therefore never presume to call yourself a Christian, till you have the SPIRIT of CHRIST in your Heart. The principal Difference between heathen Morality and vital Christianity I take to be this, the one is the Effect of Natural Reason refined, the other is the Work of the HOLY SPIRIT in the Soul. Now you may call yourself a Christian, and be so deem'd by others; but if you have not the HOLY SPIRIT in you, all your Religion is like a Body without a Soul, *i. e.* dead; and your external Christianity is no better than heathen Morality, and so will never procure your Admission into the Kingdom of Heaven. But further, if you have not the SPIRIT of GOD in you, then the Evil Spirit is in you. Ah! you will be apt to say, this is a hard Saying indeed, who can bear it?

it? Tho' this Assertion may seem strange; yet it is true, and is thus demonstrated: The HOLY SPIRIT and the Evil Spirit divide all Mankind betwixt them; the Children of God are under the Influence of the one, and the Children of Disobedience are under the Power of the other; there is no Medium, and consequently, if you are not under the Influence and Agency of the HOLY SPIRIT, the Infernal Spirit, *i. e.* the Devil, is in you. Perhaps you would be terrified and affrighted above measure if the Devil was to appear to you outwardly, but I assure you if he bears Sway and Empire in your Heart, (as he most certainly does, unless the SPIRIT of GOD be in you) he will do you infinitely more Mischief there, than he could do by any outward visible Appearance whatsoever. But you may be ready to reply, I am easy and quiet, and do not perceive myself to be under *Satan's* Power and Dominion: What then? Is your Condition the safer, because you do not perceive your Danger? If you was sensible of your Danger, you would probably use some Means for your Escape. Your Lukewarmness, Indolence and Senselessness, your being at ease in a carnal State, and your Indifference to the Things of God and Religion are Evidences to others of your being under the Guidance and Agency of the Evil Spirit, tho' you may not perceive it yourself. *The strong Man armed keepeth his Palace, and his Goods are in Peace, Luke xi. 21.* You therefore are in a false Peace, because the *strong Man*, *i. e.* the God of this World, hath Possession of your Heart.

Heart. Your Danger therefore is not the less, but the greater by reason of the Insensibility of your Condition. As for those who ridicule the Doctrine of the SPIRIT, and hate and revile those holy Souls in whom he dwells, the Case is evident; they are earthly, sensual, *devilish*, *having not the Spirit*, *Jam. iii. 15. Jude 19.* Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell? Do not mistake me, I do not speak this as if I wish'd you in Hell, or as if it was impossible for you to escape Damnation. I only admonish you of your Danger, as our Saviour did the *Jews*, *Matt. xxiii. 33.* I tell you there is yet Mercy for you: I advice you therefore not to persist in the Error of your Way. Turn from the Path that leads to Destruction, be humbled for your Obstinacy in opposing CHRIST and his SPIRIT, and meekly call upon GOD to give you that HOLY Spirit whom you have so long resisted, and so blindly contradicted and blasphemed.

But in the next Place, if you have received the HOLY GHOST, what an infinite Honour what a glorious Privilege hath GOD conferred upon you! What a Wonder of Grace is it that GOD should in very Deed dwell with Men? Ye are a *Spiritual House*, an *holy Temple in the LORD*, an *Habitation of GOD through the SPIRIT*, *1 Pet. ii. 5. Eph. ii. 21, 22.* How highly hath GOD favour'd you! And this he did not do for any Goodness, Merit or Excellency in you, but for his own Mercy's Sake. You are by Nature no better than others. If ye differ, it is the Grace of GOD that makes you to differ.

There-

Therefore glory not in yourselves; but glory only in the unmerited Goodness of GOD, and his Free Grace in CHRIST JESUS our LORD. "I taste much of GOD (saith *Ignatius*) but I moderate myself, lest I should perish in glorying *." I wish all who have the Spirit of GOD in them were of this holy Martyr's Mind.

The SPIRIT of GOD is Holy, and therefore by way of Eminence called the HOLY GHOST. He is infinitely Holy as GOD, and he restores all in whom he dwells to the Image and Likeness of GOD. It is he that purifies the Hearts of GOD's People, and makes us Partakers of a holy, heavenly and divine Nature. As soon as the Apostle *Paul* had inculcated the Doctrine of GOD's dwelling in the Souls of his Children, he immediately subjoins this Exhortation, *wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean Thing, 2 Cor. vi. 16, 17.* If the HOLY SPIRIT resides in you, he will make you holy; he will subdue the Power of Vanity and Corruption, and make you pure in Heart: You will no longer live in a servile Subjection to Sin, but have Freedom from it, and Dominion over it. The Lusts of the Flesh will decay and die, all holy Desires will be quicken'd in you, and the Virtues and Graces of the Spirit will flourish and ripen in your Heart. The House of *Saul* will wax weaker and weaker, and the House of *David* stronger and stronger. How is it then with thy Soul? Dost thou feel these Ef-

* Πολλα φρονω εν Θεω αλλ' εμαυτον μετροω, ινα μη εν καυχησει απολωμαι Ignat. ad Trall.

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fects wrought in thee? Art thou holy in Heart? Dost thou avoid every Appearance of Evil? Dost thou suppress the first stirrings of Sin in thy Soul? Dost thou live in no secret Sin? Dost thou indulge no unclean Thought? Art thou as careful to avoid sinning against God in private, as if the whole World saw thee? In short, hast thou an inward and irreconcilable hatred of all Sin, and an eager panting, hungry and thirsting after all Degrees of Holiness? Do not labour to shift off these Questions; let them strike near your Heart, and convince you of your Unholiness and Unlikeness to God. Why should you deceive yourself? If you have the SPIRIT of CHRIST in you, you will feel the Bent and Bias of your Soul carrying you to the highest Measures of Purity and Sanctification; a faithful Man "hath
 " white Hands and a clean Soul, fit to lodge
 " God in; all the Rooms whereof are set apart
 " for his Holiness*." Is your Soul thus dedicated to God? And are your Words and Actions conformable thereto? Do you avoid all idle and frothy Conversation? Is your Speech with Grace, seasoned with Salt? Doth no corrupt Communication proceed out of your Mouth, but that which is Good to the use of edifying? Do you put off all foolish talking and jesting which are not convenient? And is it your Delight to talk of God and his dear Son JESUS CHRIST? Do you feel your Heart warmed by holy Conference and heavenly Meditation? Be diligent likewise to adorn the Doctrine of God our Saviour

* Bishop Hall's Character of a faithful Man.

viour in all things. Be swift to hear, slow to speak and slow to wrath. Let your Moderation be known to all Men. Love all who love CHRIST without Respect of Persons or Distinction of Parties. Be ready to forgive Injuries and bear Offences. Labour after that Charity which is not easily provoked. Walk in the Spirit; and ye shall not fulfil the Lusts of the Flesh. *Sanctify the Lord God in your Heart, having a good Conscience, that whereas they speak Evil of you as of Evil-doers, they may be ashamed who falsely accuse your good Conversation in CHRIST, 1 Pet. iii. 15, 16.* Alas! how doth the Cause of CHRIST suffer through the vain and trifling Behaviour of the Professors of his Gospel! How many talk of the SPIRIT of GOD, and yet live in the Spirit of the World, in the Pomp and Pride of Life, and in the Indulgence of the Flesh? Some People's Religion is made up of Mirth and Jestings; they are light and trifling upon all Occasions, and discover nothing so much as a talkative Tongue, and an airy ridiculous Turn of Mind. Such Persons may ask themselves, does this Discourse, this Behaviour become one who is to act according to the Inspiration of the Divine SPIRIT? The very Thoughts of the Presence of GOD within us would condemn many of our allow'd Ways of speaking and acting, or else baffle all our Pretensions to Christianity. Who hath more Reason to be afraid of acting below his Dignity than he whose Soul is the Temple of the HOLY GHOST? Certainly none ought more carefully to watch over their Conduct, than they who are to live and act according to the Dictates

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and Motions of the SPIRIT of GOD. The Sense therefore of this divine Inhabitant in us should be a Motive to universal Holiness and undisssembled Piety. We are also to be reminded, that by our idle Words and vain foolish Actions we *grieve* the SPIRIT, *Eph. iv. 30.* and cause him to withdraw from us, and leave us in the Darkness and Misery of our Nature. GOD seldom or never forsakes his People, unless they first forsake him, as *David* saith to his Son *Solomon*, *if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9.* Souls first forsake GOD by some inward or outward Sin, and then he forsakes them; and so they fall into Doubts and Darkness, and are often at the Point of Despair. What a dreadful Thing is it to be deserted by the SPIRIT of GOD! They who have felt the Misery of such Desertions, know that no Pains are like those Pains, no Sorrows like those Sorrows. As when GOD speaks Peace, who can trouble? So when GOD troubles, none can speak Peace. Watch therefore, and strive against Sin, and avoid every thing that may displease GOD, or cause his HOLY SPIRIT to depart from you.

To conclude; have you the SPIRIT of GOD in you? Then wait in Expectation of future Glory. The HOLY SPIRIT is the Seal *whereby ye are sealed unto the Day of Redemption, Eph. iv. 30.* What GOD seals he appropriates for his own, and it cannot be alienated from him. Hath GOD then sealed you with that holy Spirit of Promise? Then he hath made you his own, you are his in an eternal and inviolable Covenant; and although the Mountains depart, and the Hills be removed,

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removed, yet my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the LORD that hath Mercy on thee, *Iſa. liv. 10.* The SPIRIT of GOD is also called the Earnest of our Inheritance, *Eph. i. 14.* GOD hath given his Children many great and precious Promises, but lest that should not suffice, lest they should distrust his Goodness or question his Faithfulness, he gives them an Earnest of the purchased Possession. An Earnest is Part of the Estate, and a Security of the Conveyance of it. Hath GOD therefore given us the Earnest of the Spirit in our Hearts? As certainly as we have the SPIRIT of GOD dwelling in us here, we shall dwell with GOD in Heaven hereafter. If we have the Earnest, we cannot miss of the Inheritance. Lastly, the SPIRIT is a Witness, *1 John v. 6.* it is the Spirit that beareth witness. And what doth he bear witness to? The Apostle Paul tells us, the Spirit beareth witness with our Spirit, that we are the Children of GOD, *Rom. viii. 16.* The SPIRIT is infallible, and his Testimony is to be depended upon. His Evidence is clear and convincing, so that they to whom he witnesseth, cannot possibly doubt of their being Children of GOD. Their Faith and Hope are built upon the Testimony of the Divine SPIRIT. And how is it possible they should doubt their being Children of GOD, when GOD by the inward Witness of his Spirit tells them they are? Hence they draw near to GOD in full Assurance of Faith, as the Apostle speaks, *Heb. x. 22.* they are sure that GOD is their Father, that CHRIST is their Saviour;

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Saviour; they are sure their Sins are forgiven, and that they are at Peace with God; they are as sure of going to Heaven as if they were there already. This is a Part of Experimental Religion which *Despisers will not believe though a Man* who hath experienced the Truth thereof *declare it unto them, Acts xiii. 41.* "World-
lings (saith Bishop *Davenant* *) will not be-
lieve that such a full Assurance of Faith is
impressed upon the Hearts of Believers; but
the Pious who continue steadfast in the Gos-
pel experience it."

II. The Illumination of the SPIRIT is necessary to a right and saving Knowledge of the holy Scriptures: I say, a *saving* Knowledge of the holy Scriptures, because Men may have a notional Acquaintance with them, a speculative Knowledge of them; and yet not be in a State of Salvation. This Knowledge is not sufficient to bring them to Heaven. A competent Skill in Grammar, History and Criticism will give Men an Insight into the Letter of Scripture, but to see the true Light, and feel the saving Power thereof an internal Operation of the SPIRIT is required; and without this no Man can understand the Scripture to any saving Purpose. *The natural Man (saith the Apostle) receiveth not the Things of the Spirit of God, 1 Cor. ii. 14.* A Person can no more discern spiritual and divine Things without the Teaching and Illumination of

* Talem *πληροφορίαν* imprimi Fidelium Animis non credent Mundani; experiuntur tamen Pii, qui Constantes perseverant in Evangelio. *Exposit. Epist. ad Col. Cap. 11. ver. 2.*

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of the Divine SPIRIT, than a Man without Eyes can behold the Sun. In the Fall of Mán all his Faculties were vitiated and debased; amongst the rest his Understanding was darkened, and his Judgment corrupted: Hence he is render'd incapable of beholding spiritual Objects, and forming a right Judgment concerning them. He remains in gross Ignorance of the Things of God and Religion, till the HOLY SPIRIT darts an heavenly Beam into his Soul, and fills him with a divine Light: For it is the SPIRIT which searcheth all Things, yea, the *deep Things* of God, and *revealeth* them unto us, *ver. 10.* in such a Manner and Measure as is necessary to our eternal Salvation. We cannot know these divine *Depths* any farther than the HOLY GHOST *reveals* them unto us.

In the second Part of the Homily of the Information of certain Places of Scripture, the People are thus instructed, “ If ye will be profitable Hearers and Readers of the holy Scriptures, ye must first deny yourselves, and keep under your *carnal Senses* taken by the *outward* Words, and search the *inward Meaning*: Reason must give place to God’s Holy SPIRIT; you must submit your worldly Wisdom and Judgment unto his divine Wisdom and Judgment.” How would that Expression, “ Keep under your *carnal Senses*, taken by the *outward Words*,” be laugh’d at, if it was not found in one of our own Homilies! And how disagreeable to some People is the Doctrine of an *outward* and *inward Meaning* in Scripture? Yet this Homily makes express mention of both these, and exhorts
“ the

the People to search into the *inward Meaning* of Scripture, and to submit their Reason to God's HOLY SPIRIT.

The Homily entitled, *A fruitful Exhortation to the Reading and Knowledge of Holy Scripture*, hath this Passage: "The Words of Holy Scripture be called Words of everlasting Life, for they be God's Instrument ordained for the same Purpose. They have Power to turn through God's Promise, and they be effectual through God's Assistance; and being received in a faithful Heart, they have ever an heavenly spiritual Working in them." To which add the Conclusion of the Homily for *Whitsunday*; "He that is the Lord of Heaven and Earth of his great Mercy so work in all Men's Hearts, by the mighty Power of the HOLY GHOST, that the comfortable Gospel of his Son CHRIST may be truly preached, truly received, and truly followed in all Places." The comfortable Gospel of CHRIST cannot be truly preached without the mighty Power of the HOLY GHOST. Preachers who have not the HOLY GHOST are no Ministers of CHRIST. They who have the HOLY SPIRIT attending their Ministry, speak not with the enticing Words which Man's Wisdom teacheth, but which the HOLY GHOST teacheth. When they are thus influenced and inspir'd, their Word is in Power, and in the HOLY GHOST, and in much Assurance. The HOLY SPIRIT warms their Heart, and they feel what they say: Their Expressions are affectionate and cordial, as proceeding from the Heart, and an experiential
" mental

“ mental Acquaintance with those Truths which
 “ they deliver; *quod procedit e corde redit in cor.*
 “ ’Tis a hard Matter to affect others, with what
 “ we are not first affected ourselves. *Præcipu-*
 “ *um ad persuadendum est amare quod suades: A-*
 “ *mani Pectus ipsum suggerit Orationis Ardorem.*
 “ ’Tis said of John the Baptist, that he was a
 “ burning and shining Light: *Ardere prius est,*
 “ *lucere posterius; Ardor mentis est Lux Doctri-*
 “ *nae.* This is to speak in the Evidence and
 “ Demonstration of the SPIRIT and Power *.
 The Homily of reading the Holy Scripture
 says, “ in reading of God’s Word he not al-
 “ ways most profiteth that is most ready in turn-
 “ ing of the Book, or in saying of it without
 “ Book, but he that is most turned into it, that
 “ is most inspired with the HOLY GHOST,
 “ most in his Heart and Life altered and changed
 “ into that Thing which he readeth.” ’Tis
 not he that is most clear in his Ideas, most accu-
 rate in his Conceptions, or most refined in his
 Speculations, nor he whose Head is most phi-
 losophically or geometrically turned, that is the
 most profitable Reader of Holy Scripture; but
 he who is most inspired with the HOLY GHOST,
 and whose Heart and Life are most changed into
 that which he readeth. Without the Inspira-
 tion of the HOLY GHOST all our human Wis-
 dom and Science will no more enable us saving-
 ly to understand the Scriptures than to create a
 new World. “ Man’s human and worldly
 “ Wisdom or Science (as saith the same Homi-
 “ ly) is not needful to the understanding of
 and to *Man’s World* M “ Scrip-

“ Scripture, but the Revelation of the HOLY
 “ GHOST who inspireth the true Meaning un-
 “ to them that with Humility and Diligence
 “ search therefore.” Now, do you think our
 Reformers were Enthusiasts? Why then are
 you ready to call those Enthusiasts who speak of
 the *Inspiration* of the HOLY GHOST? How do
 you expect to understand the Scriptures? You
 are here taught, that ’tis not all your Skill in Arts
 and Sciences will help you to a right Under-
 standing thereof; but ’tis the *Revelation* of the
 HOLY GHOST, and his *Inspiration*, that must
 advance you to this high Attainment: And
 note, by Inspiration here we do not mean any
 Power to write a new Scripture, but only to un-
 derstand the antient Writings of the *Old* and *New*
Testament aright to all Intents and Purposes of
 Salvation. This is what our Church prays for
 in the Collect for the second *Sunday* in *Advent*;
 “ Blessed LORD, who hast caused all Holy
 “ Scriptures to be written for our Learning,
 “ grant that we may in such wise hear them,
 “ read, mark, learn, and inwardly digest them,
 “ that by Patience and Comfort of thy holy
 “ Word we may embrace and ever hold fast
 “ the blessed Hope of everlasting Life, which
 “ thou hast given us in our Saviour JESUS
 “ CHRIST.” And have we not all Reason to
 join in such a Prayer?

The Scriptures are very clear and express in
 this Particular. Thus saith the holy Psalmist,
Open thou mine Eyes, that I may behold wondrous
Things out of thy Law. cxix. 18. The inspired
 Author, from a Sense of the Weakness of his
 own Understanding, and the Sublimity of di-

vine Mysteries, breaks out into this devout Petition. He prays GOD to *open his Eyes*, that he might *behold* the Wonders of the divine Book; implying, that without this heavenly Illumination he could not understand it. The Case is the same with us, unless the SPIRIT of Grace enlightens our dark Minds we cannot savingly discern the Mysteries of the Kingdom of GOD. The same divine Writer speaks to the same Purpose, ver. 12. *Blessed art thou, O LORD, teach me thy Statutes*; where we see the holy Man of GOD first blesses the LORD for past and present Manifestations of his Grace, and then prays for further Revelations and Discoveries, *teach me thy Statutes*; i. e. give me the inward Teaching of thy SPIRIT, whereby I may have a clear View of the Doctrines, Precepts, and Privileges contained in thy holy Word. And this Petition is repeated ver. 26, 33, 64, 68, 124, 135, which shews how earnest the Psalmist was in this his Request. And when we have a Sense of the Need of this divine Teaching, we shall be ceaseless and importunate in our Supplications to GOD, that he would afford us the Guidance of his infallible SPIRIT to conduct us in all our sacred Researches.

We are informed in *Luke xxiv. 45*, that our Saviour *opened the Understanding* of his Disciples *that they might understand the Scriptures*; which shews us that they could not have understood them, unless the blessed JESUS had thus opened their Understanding. Now then it may be asked, can we understand the Scriptures without having our Understanding opened in the same Manner? Have we not as much need

of this spiritual Illumination as the Apostles had? Or do we think we can understand the Scriptures without it, though they could not? If Men are thus conceited of their own Wisdom and Abilities, may not God justly leave them to the Guidance of their natural Intellects, to walk on in the Darknes of their own Hearts to Blackness of Darknes for ever? How earnestly therefore should we call upon God to do the same Thing in our Hearts, which he did in the Hearts of his Disciples? For otherwise we shall never understand the Scriptures to any saving Purpose. The Time when our LORD JESUS thus opened their Understanding is remarkable: For *first*, they had before this been sent out to preach*; they must then therefore have had some Knowledge of CHRIST and his Offices; yet now after his Resurrection the blessed JESUS *opens their Understanding*, i. e. gives them a fresh Display of his Grace and Mediatorship. The most aged Ministers, the most advanced Believers receive an Augmentation of spiritual Light and Wisdom. All our Knowledge is finite, and so is capable of perpetual Addition and Increase. *Secondly*, this Opening of their Understanding was before the plenary Effusion of the HOLY GHOST on the Day of *Pentecost*, *Acts* ii. and therefore cannot mean any extraordinary Donation of the SPIRIT peculiar to the Apostles only, but must signify such a Communication thereof, as all experienced Christians are endowed with. Accordingly, when it is said the LORD *opened Lydia's Heart*, *Acts* xvi. 14. the very same Greek Word †

* *Luke* ix. 1, 2.

† *ἀνοίγει*.

is there used, which the divine Evangelist here makes use of. When *Lydia's* Heart was opened, she attended to the Things which were spoken by *Paul*, and God opened her Heart for this very End and Purpose. Had not the LORD opened her Heart, she would have remained in Blindness and Ignorance for ever. And till the same gracious LORD opens our Hearts, as he did faithful *Lydia's*, we shall never savingly attend to Things eternal and divine.

The Apostle *Paul* prays for the *Ephesians*, that the Eyes of their Understanding might be enlightened, *Eph. i. 18.* and *Ch. v. ver. 8.* saith he, *Ye were sometime Darkness, but now are ye Light in the LORD.* *Darkness* and *Light* are abstract Terms, and so denote to us the extreme Misery of a natural, and the extreme Felicity of a regenerate State. They also acquaint us with the diametrical Opposition of these two States. CHRIST is called the *Light of the Gentiles*, *Isa. xlii. 6. xlix. 6. Luke ii. 32. Acts xiii. 47.* He calls himself the *Light of the World*, *John viii. 12. ix. 5.* He was sent to open the blind Eyes, *Isa. xlii. 7.* To give *Light* to them that sit in *Darkness*, *Luke i. 79.* and recovering of Sight to the Blind, *Luke iv. 18.* So the Apostle *Paul* was sent to the *Gentiles* to open their Eyes, and to turn them from *Darkness* to *Light*, *Acts xxvi. 18.* And *2 Cor. iv. 6.* saith he, God who commanded *Light* to shine out of *Darkness*, hath shined in our Hearts. All which I alledge (and much more might be alledged) to shew the total *Darkness* of Men in their natural Condition,

dition, and the absolute Necessity of the enlightening Grace of God.

Experience is the Mother of all Knowledge, natural and spiritual, and this Doctrine is confirmed by the Experience of all Saints. The Scriptures are full of Instances of a divine Light and Power attending the Word. When St. Paul was converted, *The Light that shined round about him* was but an Emblem of the internal Irradiation of his Mind by the HOLY GHOST. When our Saviour called *Simon and Andrew, James and John*, they heard, besides the outward Call of his Voice, the inward Call of his SPIRIT; otherwise they would not have immediately *left their Nets, the Ship, and their Father, and followed him.* Matt. iv. 18, 22. So likewise when the blessed JESUS called *Matthew*, he was *sitting at the Receipt of Custom.* Matt. ix. 9. getting Riches, engaged in Business, and sharing largely in this World's Goods; and we cannot suppose he would have so readily forsaken All to follow CHRIST, if the HOLY SPIRIT had not inclined him thereto. "When the inward Call of the SPIRIT accompanies the outward Call of the Word, the Soul readily complies, and presently yields Obedience to the Voice of GOD. CHRIST oftentimes speaks by his Word to our Ear, and we hear not, we stir not; but when he speaks by his SPIRIT to our Hearts, Satan shall not hold us down, the World shall not keep us back, but we shall arise and follow our LORD and Master*."

And

And when CHRIST called *Zaccheus*, a divine Power and Energy went along with his Words, as we may gather from the Effect they had upon him; for he *made haste, and came down, and received him joyfully. Luke xix. 6.* And so innumerable Instances might be heap'd together to evince this Doctrine, and to shew that the HOLY GHOST adds a vital Power and Influence to the Word, and makes it effectual to the Illumination and Conversion of Souls. Yea, I might add, every fresh Convert is an Instance of the Truth of it, and if you are converted, you will need no further Arguments to prove it.

The Application of this is easy. Hence we learn not to lean to our own Understandings, nor to think by our own natural Abilities, without the Assistance of divine Grace, to attain a saving Knowledge of God's Word.

“ Absurd (saith a learned Bishop of our
“ Church) is the Doctrine of the *Socinians*,
“ and some others, that unregenerate Men, by
“ a mere natural Perception, without any
“ divine superinfused Light, (they
“ are the Words of *Episcopus* *,
“ and they are wicked Words)
“ may understand the whole Law,
“ even all Things requisite unto
“ Faith and Godliness; foolishly
“ confounding, and impiously deriding (as too
“ many do in this present Day) the spiritual
“ and divine Sense of holy Scriptures with the
“ Grammatical Construction *.” Many read

* Sine Lumine
Supernaturalis
Potentie su-
perinfuso. *E-
piscop. Disput.*
3.

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the

* Bishop *Reynolds's* Sinfulness of Sin.

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the Scriptures, yet never understand them, because they trust to their own Understanding, instead of depending upon the Teaching and Influence of the HOLY SPIRIT. A Person can no more understand the Scriptures savingly without the Illumination of the HOLY GHOST, than a Man can understand *Greek* or *Hebrew*, or any other Language which he hath never learn'd. The Scriptures are all an unknown Language to an unenlightened Heart. Learned Men often think they understand the sacred Writings, because they know the literal Meaning of the Words: Dictionaries and Lexicons are their Tutors and Governors, and the Letter of the Text is the highest of their Attainments. And thus far natural Men may aspire: They may compass the Grammatical Construction of the Words, when yet they have no Inward Experience of Evangelical Doctrine in their Hearts. Men may be well versed in Science and Philosophy, and well instructed in the Languages, but unless they are taught, not by Critics and Commentators, but by the SPIRIT of GOD, they *know nothing yet as they ought to know*, 1 Cor. viii. 2. A moderate Skill in the Languages is serviceable, in determining the true Sense of Words, yet if Men stop here, how far short do they fall of the one Thing needful? They are acquainted with the *Letter that killeth*, but ignorant of the *Spirit which giveth Life*, 2 Cor. iii. 6. The *Veil* is yet *untaken away in reading the Old Testament* and the New, ver. 14. A great deal of Learning in the Head, with no Grace in the Heart, does frequently fill Men with Pride, blind their

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Minds,

Minds, and Harden their Hearts, and sink them into eternal Darkness and Destruction.

Never therefore take the sacred Volume in your Hand without lifting up your Heart to God: Beg of God to give you the Light of his SPIRIT, to lead you into the Light of Divine Truth. The Reason why Persons read the Scriptures to little or no Purpose is, because they do not call upon the LORD for a Blessing upon their Reading; they take up the Scriptures with as much Carelessness and Indifference as any other Book, neither considering the Weakness and Shallowness of their own Judgment, nor yet the mysterious Nature of scriptural Truths: Hence the Word of God is to them a dead Letter, a Book sealed, and it strikes with no Power or Demonstration upon their Hearts. And besides, I think it is no Wonder Men fall into dangerous Errors and Heresies, if they trust to their own natural Parts, and make the illuminating Grace of the SPIRIT neither the Object of their Faith, nor the Subject of their Prayers, Does God do them any Injustice in leaving them to their own Wisdom and Understanding, seeing they place so much Confidence therein as to acknowledge no Necessity of a supernatural and divine Illumination? Reading the Scriptures without the Light of the SPIRIT is but an unprofitable Exercise; it is in Effect reading without Eyes. We cannot understand the inspired Writings but by the same SPIRIT which indited them. The HOLY GHOST, which dictated them at first to the Apostles, must interpret and explain them to us, or else we shall never acquire a saving

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saving Knowledge of them. "Wicked Men
 " (saith Mr. *Herbert*) however learned, do not
 " know the Scriptures, because they feel them
 " not, and because they are not understood
 " but with the same SPIRIT that writ them."
 This may seem strange Doctrine to a carnal
 Mind, and to a Person unacquainted with the
 Power of Godliness; but a Soul that knows by
 Experience what it is to be in Doubt when Sal-
 vation is at stake, will be glad to hear of the
 Direction of the SPIRIT, and will readily de-
 pend upon it, and heartily acquiesce in it. And
 indeed when we are under a due Sense of the
 Weakness of our own Judgment, and cast our
 Eyes abroad on the World and observe what
 innumerable Errors there are, and how many
 abler and wiser Heads than our own are and
 have been deceived, how do our Souls tremble?
 What Hope could we have? Or where should
 we flee for Relief but to the Teaching and
 Unction of the eternal SPIRIT? This is what
 we are to rely upon; this is what we are to trust
 to: and those who are under a right Appre-
 hension of Things will find themselves con-
 strained to pray to God for the Illumination
 and Manuduction of his HOLY SPIRIT. And
 Prayer is the Life of Study: those who study
 the Scriptures with incessant Prayer, will not
 fail to be led into the true Meaning of them.
Bene orasse est bene studuisse, was a Saying of
Luther's: They study best who pray most.
 And God will certainly vouchsafe his Help to all
 sincere and devout Supplicants. "The Eyes of
 " our Understanding shall be irradiated with a
 " celestial

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“ celestial Beam, and we shall feel an Internal
“ Operation of the SPIRIT on our Hearts
“ communicating Light and Wisdom*.” And
how glorious is it when Souls experience this
heavenly Illumination ! Then, as the Apostle
speaks, they are brought out of Darkness into
marvellous Light : *Marvellous Light* indeed :
Wonderful Light † ! They are filled with Won-
der and Astonishment at every Thing they see
in the spiritual World : They wonder to see how
blind they were before ; they wonder to see
how enlightned they are now : They read the
Scriptures as if they had never read them before,
and all therein appears new, and comes with a
quick, vital, comfortable Influence upon their
Hearts. Then they become seuled in all Doc-
trines, not by an external Speculation, but by
an internal Sensation of the Goodness of them ;
they see the Fitness and Propriety, they taste the
Sweetness and Felicity of every Evangelical
Truth : They walk with Pleasure in the Ways
of God ; and his Precepts, which before were
burdensome and grievous, now become perfect
Freedom, Life, Liberty and strong Consolation
to their Hearts.

III. The comfortable Influences of the Ho-
LY GHOST are really Felt by those Souls, to
whom they are communicated. There is much
wrangling and disputing about this Proposition ;
some say one thing and some another ; and yet
one

* See Dr. Edwards on the Excellency and Perfection of the
Scriptures.

† Θαυμαστον φως, 1 Pet. ii. 9.

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one might justly wonder (was it not for the Blindness and Corruption of human Nature,) there should be so much Contention about so plain a Matter; for this Proposition seems to me no sooner stated but demonstrated; for what sort of Comforts must those be, which cannot be Felt? They will be in Effect none at all; if therefore you deny the Possibility of Feeling the Comforts of the SPIRIT, you do in effect deny their Reality. Besides, I might observe, the Denial hereof is not only Unscriptural, but also Unphilosophical. The Soul is the Seat of Life and Perception in Man, and by Consequence must itself be indued with Sensibility and Perceptibility; if therefore God is pleased to make any Impressions of Pleasure or Comfort upon the Soul, the Soul will have a real Sense and Perception thereof. But how Irrational as well as Irreligious is it to assert, that the Soul is the Spring and Source of all Sensation and Perception, but yet incapable of Feeling divine Joys and spiritual Consolations? 'Tis true indeed, spiritual Sensation or Feeling is as different from Bodily, as the Soul is from the Body, nevertheless the one is as real as the other. This I doubt not I shall make good from the Homilies and Liturgies. The third Part of the Homily on Faith is directly to our Purpose, "if you
 " Feel and perceive such a Faith in you, rejoice
 " in it, and be diligent to maintain it, and keep
 " it still in you; let it be daily increasing, and
 " more and more by well working, &c." Our Reformers we hope were good Men, and Felt that Faith of which they here speak. If you
 do

do not Feel this Faith in you, you should not immediately ridicule and condemn the Doctrine of Feeling Faith, but pray to God to shew you this Truth both by an Information of the Judgment, and an Experience of the Heart. An historical Faith may make you a Member of a Church Visible, but nothing less than a Feeling Faith in the Heart will constitute you a Member of CHRIST's Body Mystical. And let those who have this Faith follow the Exhortation here given, *viz.* to increase in it, and to exert it more and more by well working.

The Homily for Rogation Week hath these Words, "if after Contrition we Feel our Consciences at Peace with God through Remission of our Sins;" here is mention made of Feeling our Consciences at Peace with God, which some Men count Enthusiasm; but indeed how shall we know we are at Peace with God, unless we Feel it? Peace and all other Evangelical Blessings are made known to us only by this inward Feeling, and we can no farther know our Interest in them than as we have a Feeling Possession of them. Therefore in another Place we meet with these Words, "God give us Grace (good People) to know these Things, and to Feel them in our Hearts." And observe what follows, "This Knowledge and Feeling is not in ourselves, by ourselves it is not possible to come by it." What Words can be plainer? And if this will not convince People of Spiritual Feeling, what will?

The Homily on Repentance thus encourageth the true Penitent, "neither let the Remembrance

“brance of thy former Life discourage thee,
 “yea, the more wicked it hath been, the more
 “fervent or earnest let thy Repentance or Re-
 “turning be, and forthwith thou shalt Feel the
 “Ears of the LORD wide open to thy Prayers.”
 What Foolishness do some People think it to
 talk of Feeling the Ears of the LORD wide open
 to our Prayers! And yet we see the Church
 holds this, and the People of GOD experience
 it, and what an unspeakable Happiness is it for
 those who do Feel it! This Expression of Feeling
 the Ears of the LORD wide open to our Prayers,
 is to be understood Metonymically, *viz.* with
 regard to the Effect, and so it denotes our re-
 ceiving those Comforts and enjoying that Peace
 and Pleasure which GOD confers in Consequence
 of his hearing our Prayers, and in Answer to
 them. And then is fulfilled that Promise in
Isaiab, *Before they call, I will answer, and while*
they are yet speaking, I will hear. “Sometimes
 “(saith Bishop Wilkins) a Man shall Feel his
 “Heart more warm, his Desires more vigorous,
 “and his Expressions more copious and ready.
 “And in this Case he should not suffer himself
 “to be straitned or confined within any old Form,
 “but may expatiate more freely, according as
 “he finds his inward Enlargements*.” These
 inward Comforts and Enlargements are not al-
 ways infallible Proofs, that GOD will grant the
 particular Thing we then request. The con-
 trary might be shewed in several Instances.
 The Truth is, these Consolations are Tokens of
 GOD’s Love in general, and Earnests in parti-
 cular,

* Bishop Wilkins’s Gift of Prayer.

cular, that he will either grant what we then ask, or something better.

In the Ordering of Deacons the Question is asked, "Do you trust that you are inwardly moved by the HOLY GHOST to take upon you this Office and Ministration, &c." Now unless a Person Feels this inward Motion, how can he tell whether he hath it or not? And if he cannot, he answers this Question at a venture, and so perhaps may tell a direct Falshood; and then hear what Bishop *Burnet* says, "If any Man says, *I trust so*, that yet knows nothing of any such Motion, and can give no Account of it, he lies to the HOLY GHOST; and makes his first Approach to the Altar with a Lie in his Mouth; and that not to Man, but to God." And please to hear how this learned Divine afterwards explains this Question. "The true Meaning of it must be resolved thus; the Motives that ought to determine a Man to dedicate himself to the Minist'ring in the Church, are a Zeal for promoting the Glory of God, for raising the Honour of the Christian Religion, for the making it to be better understood, and more summitted to. He that loves it, and Feels the Excellency of it in himself, that has a due Sense of God's Goodness in it to Mankind, and that is entirely possessed with that, will Feel a Zeal within himself for communicating that to others *." We see here the Bishop holds with Spiritual Feeling, and mentions those Motives and Dispositions

* Bishop *Burnet's* Pastoral Care.

positions which every one ought to Feel in himself, who answers the Question in the Affirmative.

In the Collect for the *Sunday* after Ascension Day the Church prays, "send to us thine HOLY GHOST to comfort us," and in the next Collect, "Evermore to rejoice in his holy Comforts." How can we rejoice in his Comforts unless we Feel them? Accordingly in the Visitation of the Sick, it is said, "The Almighty LORD make thee know and Feel, that there is none other Name given to Man, in whom and through whom thou mayest receive Health and Salvation, but only the Name of our LORD JESUS CHRIST." Here the Minister prays, that the sick Person may not only know by a Conviction of the Understanding, but also Feel by an inward Sensibility of the Heart, that JESUS is the only Saviour. I once in Discourse with a Man, produced this Passage; he artfully replied, that know and Feel were synonymous Terms, and so concluded, that Feeling was no more than knowing. But tho' Feeling is one sort of Knowledge, does it follow that all Knowledge is Feeling, or that knowing and Feeling are the same Thing? The Truth is, this was the only plausible Evasion this Artist could possibly make. But what will this Artifice avail him in the following Citation? "The godly Consideration of Predestination, and our Election in CHRIST is full of sweet, pleasant and unspeakable Comfort to godly Persons, and such as Feel in themselves the Working of the SPIRIT of CHRIST, mortifying the Works

"Works of the Flesh †." How will this Person or any other do to synonymize away the Word *Feel* here, seeing there is no other Word to resolve or incorporate it into? And since here is mention of sweet, pleasant and unspeakable Comfort; if this is not to be truly and really Felt, it is time to ask what is, or what may be Felt? This therefore is a full Eviction, that the Church holds the Doctrine of Spiritual Feeling, and if you absolutely deny, that the Comforts of the HOLY SPIRIT are to be Felt, you reject the Homilies, Articles and Liturgies of the Church of *England* all at once. I would ask then, are they Members or Ministers of the Church of *England*, who say that the Comforts of the HOLY GHOST cannot be Felt?

But what saith the Scripture? *St. Paul* writing to the *Romans*, prays, that the God of Hope would fill them with all Joy and Peace in believing, ch. xv. ver. 13. But could they be thus filled, and not feel it? And because these divine Consolations are Earnests of future Glory, and so encrease the Believer's Hope, the Apostle adds, *that ye may abound in Hope thro' the Power of the Holy Ghost. An Abundance of Hope* accompanies and follows these gracious Manifestations. It is further observable, the Apostle here mentions Joy and Peace as distinct Things; for oftentimes Persons have great Measures of Joy, who yet have no solid Peace when those Joys are gone off; and on the other hand, many truly Christian Souls walk in a constant abiding Peace, who yet are not transported with Raptures and Extasies.

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The same inspired Writer reckons *Joy* and *Peace* among the Fruits of the Spirit, *Gal. v. 22.* and in *Phil. iv. 7.* he mentions a *Peace of God which passeth all Understanding.* He reminds the *Thessalonians*, that they receive the Word in much *Affliction, with Joy of the Holy Ghost; 1 Thess. i. 6.* Although they had much outward *Affliction* and Persecution, yet they had much inward *Joy* from the HOLY SPIRIT; and they *Felt* their *Joy* as truly and really as they did their *Affliction.* When our Hearts are full of *Sorrow* and *Vexation*, do we not really *feel* it? Have we not as deep a *Sense* and *Perception* thereof, as of any bodily Pain whatsoever? Will it not therefore follow, by the Rule of Contraries, if our Souls are full of spiritual *Joy* and *Comfort*, that we must *feel* that also? Is not one of these as reasonable as the other? And may you not upon the same Principle that you reject one, reject both? But if you allow the one, you must allow the other also.

Our Saviour saith to his Disciples; *Your Heart shall rejoice, and your Joy no Man taketh from you, John xvi. 22.* All bodily Goods and external Goods, Men may take from us; but the Joys of the SPIRIT neither Men nor Devils may deprive us of. Our LORD mentions a *Fulness of Joy, John xv. 11. xvi. 24. xvii. 13.* So St. Paul speaks of being filled with *Joy* and *Comfort, 2 Tim. i. 4. 2 Cor. vii. 4.* And it would be endless to bring all the Texts that speak of spiritual *Joy* and *Solace.* You may think perhaps this *Fulness of Joy* was peculiar to the Apostles and Primitive Christians: I would have you therefore take notice, the
Apostle

Apostle speaks of Believers as *rejoicing with Joy unspeakable and full of Glory*, 1 Pet. i. 8. And saith the Evangelist *John*, These Things write we unto you, that *your Joy may be full*, 1 John i. 4. which may convince us, that this Fulness of Joy is the Privilege of all Christians in general. As carnal and sensual Pleasures and Gratifications are really Felt by carnal Men, so are spiritual Delights by those that are spiritual; only with this Difference, as the Soul is superior to the Body, so these Enjoyments are more exquisite and refined than those.

The Psalmist *David* speaks, *I will run the Way of thy Commandments, when thou shalt enlarge my Heart*, Psal. cxix. 32. The holy Man was straitened and contracted in his own Soul (as the People of God often are :) This hindered him in the Way of his Duty and Obedience to the divine Commandments: Hence he prays for spiritual *Enlargement*, that he may walk, yea *run*, in the Ways of God with Pleasure and Delight. When Souls are thus *enlarged*, with what Courage and Success do they run their Christian Race! Their ardent Love to God is a powerful Motive to all holy, humble, evangelical Obedience: Their flaming Affection for him carries them through all Difficulties, Dangers, and Tribulations, in his Service. The Apostle *Paul* experienced this *Enlargement of Heart*, 2 Cor. vi. 11. *Our Heart is enlarged*. Who can tell what the Apostle FELT in his Soul when he wrote these Words? What a heavenly Transport was he in! The Love of God was shed abroad in his Heart, and this produced in him such a seraphic Love

for his Brethren, *Be ye also enlarged*, ver. 13. He was desirous (as all Christians are, for Grace is communicative) that they might be Partakers of this Joy in common with himself. This therefore shews, that the *Corinthians* through Grace might taste this divine *Enlargement* of Soul, and so many Christians in all Ages. Let us not then think that this Blessing was confined to the Apostles and first Christians, but seek that we ourselves may be possessed of it. And I admonish all those who laugh at inward *Enlargements*, and ridicule those as Enthusiasts and Schismatics who make mention of them and experience them, to consider these Texts, lest haply by their Opposition they discover their Malice and Ignorance, and shew themselves quite unexperienced in this spiritual Dilatation of the Heart.

The Author of the Epistle to the *Hebrews* saith, *Strong Meat belongeth to them that are of full Age, even those who by Reason of Use have their Senses exercised to discern both Good and Evil*, Heb. v. 14. He makes mention of *Senses**, for the *Senses* of the Mind are as real as those of the Body, and spiritual Feeling is as true as corporal. The Apostle prays for the *Philippians* that their *Love may abound yet more and more in Knowledge, and in all Judgment*: i. e. *Sense* or Feeling, as the original Word † denotes; and so it is translated in the Margin of the Bible. In *Acts* xvii. 27. the Apostle exhorts the *Athenian* Philosophers (who to be sure thought spiritual Feeling as arrant Cant and En-

* Αισθησια. † Αισθησις. *Phil.* i. 9.

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Enthusiasm as our modern Christian Philosophers do) *to seek the LORD, if haply they might feel after him, and find him.* And *Eph. iv. 19.* he speaks of those who were *past Feeling*, to which miserable Condition those heatheniz'd Christians labour to reduce Men, when they deny all inward Feeling, and tell them they may have the SPIRIT of GOD, and not Feel it. But till they can erase these Texts out of the *Bible*, they will never be able to prove their Point. While these express Testimonies of Scripture remain on our Side, we shall have all the Reason imaginable to affirm, that the Influences of the HOLY SPIRIT are to be Felt.

I might further appeal to Experience: When you are full of Pride, Envy, Malice, or Hatred, do you not FEEL it? When you are prone to Covetousness, Sensuality, or Worldly-mindedness, do you not Feel it? And do you really and sensibly Feel these Corruptions, when they arise in your Heart? Now then suppose you are full of Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance; what think you? Do you not think you shall Feel these Fruits of the SPIRIT? Or, do you think you may have them in you without Feeling them? May the Corruptions of a brutal, and the malevolent Affections of a diabolical Nature be Felt? And may not the Graces of the SPIRIT, and the benign Influences of the HOLY GHOST be felt by those Souls who are so happy as to be possess'd of them? Can the Devil work so powerfully as to be Felt in the Hearts of his Children? And cannot the Operations of the Eternal SPIRIT be Felt in the

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the Hearts of the Faithful? If therefore you allow the Possibility of Feeling the Devil's Operations on the one Hand, why should you deny the Possibility of Feeling the HOLY SPIRIT's Operations on the other? But the Case generally is, Men speak evil of the Things they know not; and revile and condemn what they never experienced. If Persons really enjoy'd these divine Communications, they would no longer doubt whether they are to be Felt or not: The Possession of these spiritual Pleasures would convince us of their Truth and Reality, and silence all our Cavils and Scruples concerning them. Now therefore what remains but to exhort all Professors of Christianity to follow after these sensible Influences and Communications of the HOLY GHOST?

Let who will deny the Doctrine of inwardly Feeling the HOLY SPIRIT, the Church-People cannot, consistently with their own Principles. This I have clearly demonstrated. And their own Articles, Homilies and Liturgies, lay them under the strongest Obligations to assert and maintain this Doctrine. Neither would I have Persons espouse and vindicate it only as a scientifick Truth, but seek to enjoy the Experience of it in their Hearts. What signifies all our Religion, unless it makes us happy? Some People have just Religion enough to make them miserable; they mistake the Shadow for the Substance, and rest in the Letter without the Spirit: Yet 'tis not Religion, but the Want of it, that makes Men miserable. True Religion and true Happiness are inseparable; and so far as we possess

possess the one we shall enjoy the other. Some nominal Christians talk of the Doctrines of the Gospel, the Graces of GOD'S SPIRIT, and the Privileges of GOD'S Children, and yet Feel none of these Things in their Hearts; and therefore all their Religion is but lifeless Profession and vain Imagination. Unconverted Moralists and formal Christians may please themselves with Modes of Worship, and ceremonial and legal Performances; but a Soul that is truly awakened can never rest satisfied without tasting the comforts of Religion, and enjoying the Pleasures of Christianity. The Happiness of Religion consists in feeling the Comforts of the SPIRIT of GOD. Seek therefore after GOD, and never think yourselves happy till you find him in your Hearts, and Feel his comfortable Presence.

Some People are filled with a great deal of Joy and Mirth, and experience sudden Flashes of Comfort, which they take to be from the SPIRIT of GOD; but how frequently do they deceive themselves herein? These warm Emotions of the Mind often proceed from the State and Disposition of the Body; they spring from the Motion and Temperature of the Blood and Animal OEconomy. How often do we see vigorous, healthy Christians transported with false Joy? It is common for young Converts to mistake natural Zeal and Affection for the Influxes of the Divine SPIRIT: They are very apt to ascribe that to the Operation of the HOLY GHOST, which is owing to the Mechanism of the Body. This I just mention by Way of Caution. I would not discourage the weakest Believer.

Believer. I know some Christians are very scrupulous in this Case; they are afraid to take Comfort when God gives it them; and are too ready to attribute that to the Temperament of their Bodies, which really comes from God, and is owing to the Influences of his HOLY SPIRIT. I would not offend one of the least of these: Let such weak Souls know, that they who are most cautious are in least Danger. 'Tis in this Case as in Regard to the Sin against the HOLY GHOST, they who are in most Fear and Concern about it are generally farthest from committing it. Their Vigilance is through Grace their Preservative: So here, Persons Scrupulousness is frequently a Means of keeping them from being deceived. The Hasty, the Careless, and the Unguarded, are in most Danger of being carried away with false Joys and imaginary Transports. But then the weak Christian is often asking, "How shall I know whether my Comforts come from God or not?" I answer; were these Comforts derived to your Soul by Prayer, by the Word of God, by receiving the Sacrament, or any other appointed Means? If they were, you have Reason to think they came from God. Again, do you find that these Comforts and spiritual Sensations carry you not to Softness, Indolence, or Luke-warmness; not to Pride, Sensuality, or Contempt of the Weak; but to Humility, to the Love of Jesus, and to the tenderest Sympathy and Compassion for his weakest Disciples? If the inward Consolations you enjoy promote these Ends, doubt not, but be assured they came

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came from God, and are the Effects of his SPIRIT, and Evidences of his Love to you. Lastly, Soul, have you had some inward Comfort? And do you doubt whether it was from God or not? Do you think you caused it yourself? Well, try if you can make yourself so again; see if those Comforts are at your Command, and if you can have them again just when you please: If you could make yourself so comfortable once, why cannot you make yourself so again? If you cannot, this plainly shews these inward Sensations of Comfort were not from yourself, and therefore you may be satisfied God was the Author and Giver of them. This I speak for the Benefit of those feeble Christians who are in their Minority. Those who are more acquainted with God, and walk in closer Communion with God, know the Consolations of his SPIRIT, by the Light, Power, and Evidence they bring along with them. The Pleasures of GOD'S SPIRIT are infinitely superior to all other Pleasures; and they who have tasted them once, know them again. Persons that never tasted them have no Knowledge of their incomparable Sweetness and Transcendency. As the Sweetness of Honey is known by tasting it, so the Delights of the SPIRIT are known by enjoying them. "What an Heaven do I Feel in myself, when
" (after many Traverses of Meditation) I find
" in my Heart a Feeling Possession of my God!"
saith Bp. Hall*. Yet do not depend upon
O these

* Dec. ii. Ep. 1.

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these inward Feelings, but upon the Merits of CHRIST for Salvation. If you trust to these inward Feelings for Salvation, then you will have hope so long as these continue; but when they are gone, your Hope will wither, and your Faith fail. Our Hope of Heaven is all founded not upon any thing in ourselves, but only upon the meritorious Death, and All-sufficient Righteousness of the LORD JESUS CHRIST. When you are under the sensible Manifestations of the Divine Favour, rejoice and give GOD Glory: But know this, that when the Light of his Countenance is hid, his Love is the same: His Love is eternal and immutable. His Saints will soon get to Heaven, and then they will see his Face without a Cloud, and enjoy his beatifick Presence without Interruption, and without End.

F I N I S.



